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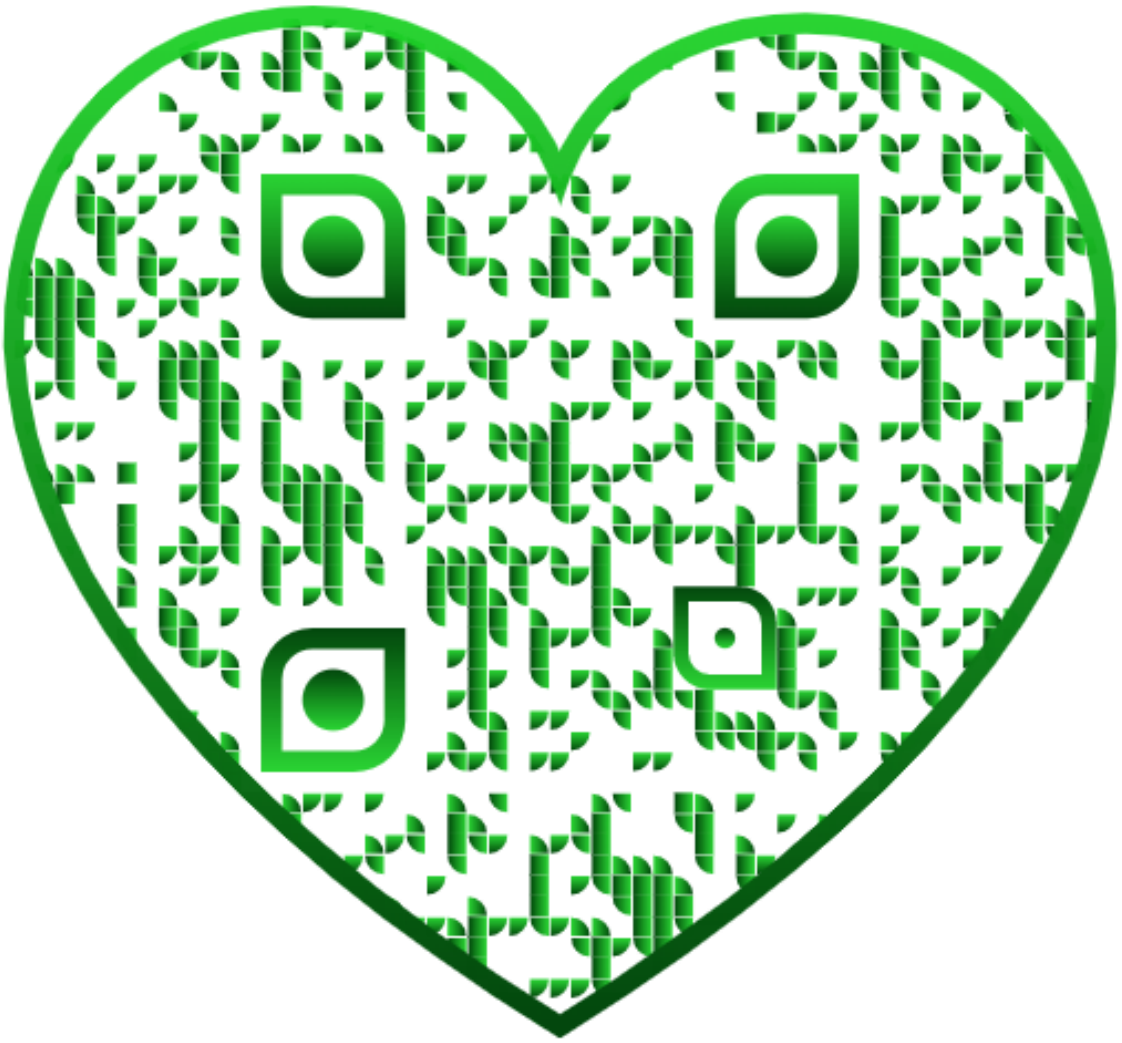
By James Wyckoff



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USING PYRAMID POWER!

James Wyckoff

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1

It is the most extraordinary event. The first view of the Great Pyramid of Cheops. One has read about it, of course, and we have all seen pictures; indeed, the Great Pyramid, not only in actual physical fact, but also in our imagination *has always been there*.

What is it? What is the Great Pyramid?

P. D. Ouspensky, the noted Russian mathematician, visited the Egyptian pyramids early in this century. "On the bridge across the Nile I was filled with a strange and almost frightening sense of expectation. Something was changing around me. In the air, in the colours, in the lines, there was a

magic which I did not understand . . ."

And then: ". . . as soon as I had . . . seen them [the pyramids] close and had inhaled the air which surrounds them, I felt that they were alive . . . And I understood at the same time why all these little people who were to be seen near the pyramids took them merely as dead stones. *It was because all the people were themselves dead.* Anyone who is alive cannot but feel that the pyramids are alive."(1) [italics ours]

And later: "There was something here that I had to find, something that I had to understand."

The high rocky plateau lies ten miles west of Cairo. It is a mile square, about 130 feet high, and overlooks the luscious palm groves of the Nile valley. This is the Giza (sometimes spelled Gizeh) plateau. On it stands the Great Pyramid of Cheops, the last of the Seven Wonders of the Ancient World. To the west lies the great Libyan desert.

It is a gigantic structure. Its base covers 13 acres, and it consists of, among other things, two and one-half million blocks of granite and limestone. Each weighs from two to seventy tons. The perpendicular height of the pyramid is about 480 feet.

The Great Pyramid has induced more arguments than probably any other construction known to man. Its size, its meaning, the reason it is there, how it was built, when . . . It is the world's great enigma, paralleled possibly only by the Sphinx which lies close by.

The Greek historian Herodotus tells us that

100,000 men worked for twenty years to build it, and that ten years had been spent prior to construction in quarrying the stone and conveying it to the location. But this has been scouted by later writers.

Originally the Pyramid was covered with polished limestone. It must have been a fantastic sight. But at some point in its history this casing was removed. Even so, the grandeur of this mysterious edifice is undeniable. With the casing intact it must have been almost more than one could bear; too overwhelming for the *untrained* beholder.

Not far from the Great Pyramid stand two other pyramids. One is just smaller and it is named after Cheops' successor, Kephran, and another still smaller is attributed to Mykerinos, who succeeded Kephran.

There are six smaller pyramids, purportedly built for Cheops' wives and daughters, and the nine are known as the Giza complex.

And there are some 100 pyramidal structures of various sizes and condition running along the west bank of the Nile, within an area of about seventy miles.

But it is the wholly unique Great Pyramid which occupies our interest, and which lately, due to some astounding discoveries, has drawn the attention of a not-small section of the general public as well as that of the scientific establishment.

No one knows what the Great Pyramid looked like when it was completed, or even for the first couple of thousand years of its existence. No Egyptian text

carries a description of its early existence.

According to legend it was painted in a variety of colors. The first eyewitness accounts by writers are meager. Most descriptions of the Pyramid by various classical authors have suffered the usual ravages of time and history; such writings only reach us in fragments.

Herodotus, who saw the Pyramid around 440 B. C., relates that each of its four perfectly triangular faces was still covered with the highly polished limestone that served as a mantle, the joints of which were so fine they could hardly be seen. Herodotus's *History* contains the first really useful account of Egypt to have reached our times intact.

Diodorus Siculus, the Greek historian of the period shortly after Christ, and Pliny both speak of the polished casing stones. Strabo, the ancient geographer who voyaged up the Nile in 24 B. C., mentions the Pyramid, but his 47-volume *History* is lost. Strabo reported that there was a small entrance on the north face of the Pyramid, consisting of a hinged stone which could be raised, but which, when it lay flush, was indistinguishable from the surrounding stonework.

But the exact location of this door was lost at some point during the early Christian era. This was the time when knowledge all but disappeared. Learning was despised and put down on all sides. Temples were despoiled, statues and inscriptions were disfigured. The past was destroyed. In A. D. 389 the great library of Alexandria was sacked by a mob of Christians following orders of the Christian Emporer Theodosius.

This was the Dark Ages, when everything or anything ancient or "different" was considered pagan and therefore wicked. Anyone concerned with mathematics or astronomy was persecuted and indeed put to death. During this time, the Great Pyramid was, as it were, ignored.

Although the Great Pyramid astonished the ancients by its vast dimensions, it did not excite very much interest in the Greek and Roman writers. So James Bonwick, writing a hundred years ago, tells us.

"Some moderns are hardly astonished at it anyway. Major Furlong merely calculates that it would now cost a million of pounds to build."

And Mr. Bonwick quotes M. Grobert, artillery officer under Napoleon Bonaparte in Egypt, in his official report: "Travellers have not entertained their readers about these pyramids. Their construction is rude and not very remarkable."

And Bonwick tells us that "Denon, who brought out, under Napoleon Bonaparte's patronage, the most magnificent work ever published on Egypt, was just sufficiently interested in the subject to acknowledge in his book, 'We had only two hours to be at the pyramids.' "

"Yet there are others," Mr. Bonwick continues, "who look upon the edifice as an echo of the Past. Every stone in the fabric has a weird look. The very outline seems to melt into the blue sky against which it reposes. On it, around it, and within it, the spiritual eye sees forms not now of earth. The ear is supernaturally quickened, and the heart pulses in

sympathy with the men that were, and *are*. It is not the object of undefined dread, but of nameless soul attraction. To such enthusiasts the pyramid is alive, and they wait anxiously for expected revelations from it."

And he writes: ". . . [To quote] the Cambridge *Christian Advocate*, Mr. Hardwick: 'There if ever we may hope to find the master-clue which is to guide us through the intricacies of primaeval history, reveal afresh the hopes and fears which then were struggling in the human bosom, and resolve for us, it may be, many an arduous problem which concerns the origin, the early wanderings, and the final destiny of man.' "

And so the Dark Ages was not the only period in which the Great Pyramid was "not heard." Still, it was especially so in those early times when heretics were named and burned and the pursuit of knowledge was driven underground to the monasteries, the laboratories of the alchemists, to the schools of esotericism.

In A. D. 640 the Arabs, the followers of Mohammed, captured Alexandria. While the great library was no more, the invaders found an opulence beyond their wildest dreams. So impressed were they by the innumerable palaces, baths, and theaters that they decided to emulate the Christians not only in material pleasures for the senses but also in the area of navigation, for the Christian force's fleet at Alexandria was formidable.

This wish to navigate called for a knowledge of geography and so engendered the study of astronomy

and mathematics. This was the glimmering dawn of the Renaissance: the Arabs now began translating into their own tongue everything they could find of ancient Greek and Sanskrit works.

They were thorough in their pursuit of knowledge, setting about it with a zeal matched only by their efficacy with arms. Monasteries were ransacked in search of the works of Aristotle, Galen, Euclid, Plato, and the Hindu wisemen, too. The result was that the religious successors of Mohammed, the caliphs of Baghdad, became, even while the Dark Ages still blanketed Europe, not only the most powerful but also the most enlightened rulers.

Money was no object in their pursuit. Harun Al-Rashid, he of the *Arabian Nights*, reimbursed translators in gold by the weight of each manuscript they delivered.

The son of Harun Al-Rashid, Abdullah Al-Mamun, who reached power in A. D. 813, carried on his father's tradition. Al-Mamun patronized science and literature and founded universities, turning Baghdad into a center of learning with its own library and astronomical observatory.

Al-Mamun was unique. He was responsible for the translation into Arabic of Ptolemy's *Almagest*, a work which dealt with geographical and astronomical data. This included the earliest catalogue of the stars to survive. All of this knowledge had been unavailable to the West for hundreds of years.

Al-Mamun was indefatigable in his search. His endeavors unearthed the information that the Great Pyramid had a secret chamber in which were maps

and charts of the heavens and the earth. Moreover, these were *accurate* charts and tables. This chamber also was purported to house great treasures and a number of strange items such as glass which would bend but not break, and arms which would not rust. This last is of especial interest to us, for perhaps it is one of the earliest noted indications of the strange energies within the Pyramid.

This news was sufficient for the enterprising Al-Mamun to bring together a small army of engineers, stonemasons, builders and architects to mount an attack on the Pyramid in 820, only seven years after he had reached the throne.

It is recorded how Al-Mamun and his corps overcame unbelievable obstacles even in making a dent in the structure itself. But they persisted. Their efforts, though massive, ultimately proved inadequate. Nothing in the way of maps or treasure was discovered, though they did open passageways and did discover the two chambers to become known as the Queen's Chamber and the King's Chamber.

It appeared to Al-Mamun that the great edifice had been built to house the empty sarcophagus that was found in the King's Chamber; or, possibly, it had been looted at an earlier time.

Four hundred years passed. The great figure remained undisturbed. Eventually a series of earthquakes wiped out large parts of northern Egypt and the Pyramid was again attacked when its priceless limestone casing was stripped from it in order to rebuild the new capital city El Kaherah. During several generations all 22 acres of 100-inch-thick casing

was removed for the construction of a series of palaces and mosques in Cairo.

The stripping left the basic masonry exposed, while around the Pyramid fragments of limestone and rubble were piled to such a height that the entrance forced by Al-Mamūn was hidden.

However, the stripping of the outer casing revealed two enormous transoms which were embedded in the stonework and which formed a protective gable over the original entrance to the Descending Passage of the Pyramid.

Yet now, nobody really had any desire to reenter the Pyramid. There was "nothing there."

NOTES

1. P.D. Ouspensky, *A New Model of the Universe* (New York: Alfred A. Knopf, 1950), pp. 309, 310.

EXPLANATION

A,A. Entrance passage, 2527 Pyr. inches from Grand Gallery.

B. Al Mamoon's hole.

C. Howard Vyse's Casing-stones

D. 1st Ascending passage. 1542 Pyr. in. long.

E. Horizontal passage, 1518 Pyr. in. long

F. Queen's chamber

G,G. Grand Gallery, 1881 Pyr. inches long

H. Antechamber

I. Coffer in King's Chamber

K. King's chamber

L. Howard Vyse's chambers of construction

M,N. Howard Vyse's ventilating channels

O. Subterranean chamber

P. Well so-called

Q. Fissures in rock forming the Hill

R,R,R. Probably extent to which the local rock is employed to assist the masonry of the building

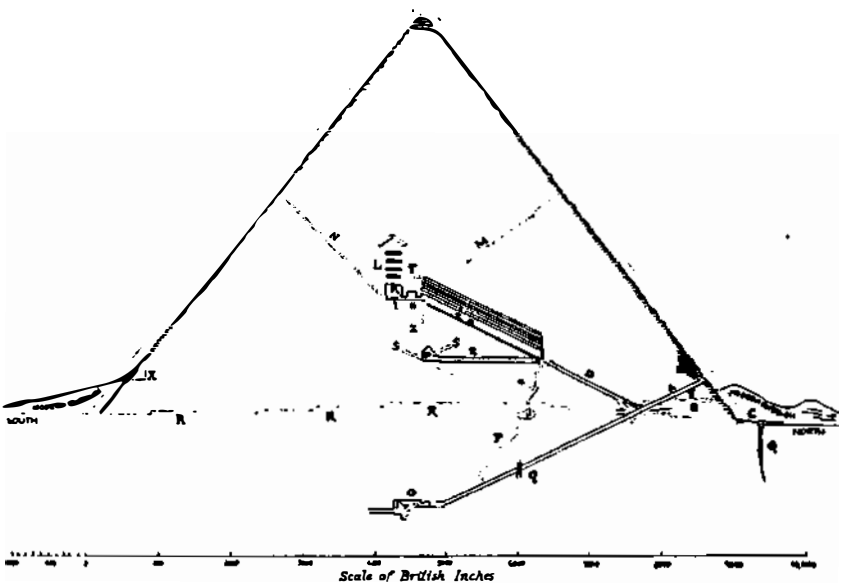
S,S. Air channels, but not yet traced to exterior

T. Passage from Grand Gallery to Davison's chamber

X. Excavation made by Howard Vyse

Y. Marks on wall, 2170 Pyr. in. from Grand Gallery

Z. Vertical Axis



2

The ancient structure lay steeped in superstition. Gossip had it that it was inhabited by ghosts, ghastly presences, vermin, even curses.

In the twelfth century Rabbi Benjamin ben Jonah of Navarre, a traveler, noted that the Pyramids "are constructed by witchcraft."

Another visitor, one Abd-al-Latif, who taught history and medicine at Baghdad, entered the Pyramid shortly after Rabbi Benjamin's visit, but said that the interior was stifling and that he fainted out of sheer fear.

The negative reputation of the Pyramid spread far. And it was not until the Renaissance was

entrenched and men were again interested in knowledge that Europeans were drawn to enter the strange edifice to examine its interior.

The history of these various expeditions has been amply recorded by a number of writers and we shall only touch briefly on them, chiefly to find our bearings. For we are not so much concerned with who explored the Pyramid as we are with its "properties."

John Greaves, an English mathematician and astronomer, decided in 1638 to go to Egypt to study the Great Pyramid. He hoped to find within its mysterious structure data that would help to establish the dimensions of the earth.

It may seem surprising to us of the twentieth century that even though the earth had been circled by Magellan and the great voyages of exploration had been achieved, geography and astronomy were still infant sciences. Nobody knew the true circumference of the planet.

Girolamo Cardano of Milan, a physician, mathematician and close friend of Leonardo da Vinci, believed that an exact science must have existed *before* the Greeks. This, of course, was heresy, for the scientists of those days believed that civilization had derived from Greece, and that before that time there had existed only barbarism.

Cardano conjectured that a degree of meridian was in existence probably thousands of years before the great days of Alexandria, and that it would be found in Egypt.

Indeed, it was said that Pythagoras had noted that the measures used by the ancients came from

the Egyptians and that these were copies from an "original," a prototype taken from nature.

Had the pyramids been built in order to preserve an indestructible standard of linear measure? This must have been the question that called Greaves to Egypt.

Eventually, Greaves returned to England and wrote up his findings in a booklet entitled *Pyramidographia*. But meanwhile, back in Egypt, Greaves's work was continued by a young Venetian named Tito Livio Burattini.

It was from Greave's material that Isaac Newton realized that the Great Pyramid had been built on the basis of two different cubits—one "sacred" and one "profane."

Newton's theory of gravitation depended on an exact knowledge of the circumference of the earth: but unfortunately neither Greaves's nor Burattini's measurements of the base of the Pyramid were correct, due to the amount of debris which had accumulated. It was thanks to the work of Jean Picard, the French astronomer, that Newton was able to produce his general theory of gravitation.

But somehow the Pyramid itself was forgotten in the midst of all this scientific activity. It remained secret, mysterious, and unassailable.

And nothing further of any account transpired until 1765 when Nathaniel Davison entered the structure and after great difficulty located a third chamber, directly above the King's, which was above the Queen's. This chamber was named after Davison.

The next full-scale attack on the Pyramid came in May 1798 with the arrival of Napoleon Bonaparte's army of 35,000 soldiers, bent on conquering Egypt and eventually the rest of the world.

Included in this host were 175 French civilians known as "savants" whom Napoleon had brought along because of their reputation for a deep knowledge of Egyptian antiquities. Their knowledge, however, was still limited by the fact that thus far the Egyptian hieroglyphics were undeciphered and little was known of Egypt's history.

The savants did not come upon great discoveries within the Pyramid. They were, it appears, hindered by the numerous bats, to say nothing of the physical difficulty of climbing up and down in small areas.

Colonel Jean Marie Joseph Coutelle, a military member of the expedition, related his difficulties in being attacked by clouds of furious bats "who scratched with their claws and stifled with the acrid stench of their bodies." And Edme-Francois Jomard described how they would move along the passages bent double, stifled by the lack of air, seared by the heat of the torches, and sweating from their great efforts.

The savants did better outside. Aided by one-hundred and fifty Ottoman Turks the French managed to clear the enormous debris at the northeast and northwest corners of the Pyramid and so made an important discovery..

They unearthed the "esplanade" on which the Pyramid had been placed originally, and also two

shallow sockets, ten by twelve feet, hollowed about twenty inches into the base rock, and quite level with each other, where the original cornerstones had once been laid.

This gave two firm points from which to measure the base of the Pyramid. Even though there was still a huge amount of debris along the north face which hindered their efforts, Jomard managed to take some useful measurements. He got the length for the base and now in order to find out the height he began to climb the Pyramid.

It took him almost an hour. At the summit he found that men at the base of the Pyramid could hardly be distinguished. So great was the height that when Jomard tried with a slingshot to hurl a stone far enough outward to clear the base he was not able. Even the Arabs could not shoot an arrow from the top of the Pyramid that would clear its footing.

Jomard offered the suggestion that the King's Chamber, which because of its empty sarcophagus had led people to believe it had been a tomb, was in reality a metric monument designed to incorporate and perpetuate a system of measures.

Jomard was convinced that whoever had built the Pyramid had the requisite knowledge of astronomy to measure a geographical degree and therefore the real circumference of the earth; and moreover, that they knew an advanced science of geography and geodesy which they had incorporated in the geometry of the Pyramid.

At the same time, Jomard's colleagues who had been well indoctrinated in the classics had no wish to

entertain the notion that the Greeks, whom they revered, might not be the true founders of geometry. As a result, Jomard's idea was dropped, even though he had observed that Herodotus, Plato, Diodorus, and numerous others had all pointed to Egypt as the birthplace of geometry, and that both Solon and Plato had visited Egypt in order to study geometry. And even Pythagoras had learned his geometry and much more besides from the Egyptians.

An interesting episode did appear to lend credence to Jomard's speculation. Louis Charles Antoine Desaix, one of Napoleon's young generals (he was but 29), discovered on his way up the Nile a beautiful temple near Thebes. It lay half buried in the sand. But on its ceiling was pictured a round zodiac.

This zodiac clearly showed the skies over Egypt and marked the constellations in quite different positions than the present time; and consequently the savants reasoned that it must have represented the skies many centuries ago and that the early Egyptians must have been cognizant of the zodiacal constellations in remote times.

But unfortunately for Jomard's idea an inscription was found in the temple appearing to date from the Ptolemaic period and since this was not long before our own era, Jomard's theory was jettisoned.

We must certainly mention one more incident which bears on our present investigation of the Great Pyramid's special quality.

On August 12, 1799 Napoleon Bonaparte visited the Pyramid with Imam Muhammed as his guide.

At a certain moment Napoleon said that he wished to be left alone in the King's Chamber, as Alexander the Great was said to have done at an earlier time.

It is recorded that on his emergence from the King's Chamber the General-in-Chief appeared pale and thoughtful. An aide asked him half jokingly whether he had witnessed anything strange or mysterious. Napoleon replied abruptly that he had no comment and then added in a more modulated voice that he never wanted to hear mention of the incident again.

Years later, when he was emperor, he still refused to speak of this unique experience that transpired in the Pyramid, yet at the same time hinting that he had received some foreboding of his destiny.

At St. Helena, just before the end of his life, he appeared to be at the point of confiding something of his experience in the Pyramid to Las Cases, but changed his mind, saying, "No. What's the use? You'd never believe me."

When it became necessary for Napoleon to withdraw from Egypt he left his savants there to be taken prisoners by the British. These learned gentlemen were treated as civilians by their captors and were permitted to return to France with their notes and sketches.

Napoleon, now in full power as First Consul, ordered them to produce a monumental work on everything they had discovered about the buildings, sites, inscriptions, life, manners and language of both ancient and modern Egyptians. Aided by a veritable regiment of painters and typographers,

plus four hundred engravers, the work was executed and published over a period of twenty-five years. The study consisted of nine volumes of text and twelve of illustrative plates.

At the same time Baron Vivant Denon scooped the great work by bringing out his own two volumes of etchings he had made during the Egyptian campaign. His work became an immediate bestseller. Both offerings had an incredible impact on Europe and elevated the French campaign into a cultural bonanza.

Yet the most thrilling and impressive discovery made by the French in Egypt turned out to be a three-foot diorite slab engraved with hieroglyphics. This was found in a branch of the delta near Rosetta, by a certain Captain Bouchard, but it was taken by the British and wound up in the British Museum. There it languished for two decades, undeciphered and mute.

It was another Frenchman, Jean-Francois Champollion, who solved the mystery of the ancient hieroglyphics on the Rosetta stone and threw a beaming light onto several thousands of years of Egypt's magnificent past.

3

But the power of France evaporated at Waterloo and the work of the French savants was forgotten.

Napoleon was still alive, but captive on St. Helena, when a merchant from Genoa, Captain G. B. Caviglia, a ship's master, arrived in Egypt and forthwith deserted the sea for the Great Pyramid.

It is enthusiasm that gets things done, and the Captain had it. Caviglia cleared out the bat excrement from Davison's Chamber and settled in to stay for a while. It is said that he turned "the gloomy recess into a residential apartment." How this was achieved in a room which was only three feet high may be one more of the many mysteries concerning the Great Pyramid.

Caviglia was clearly a man of high energy. Alexander William Crawford, who met the Italian, wrote that he "told me that he had pushed his studies in magic, animal magnetism, etc., . . . to the very verge . . . of what is forbidden man to know . . ."

This enterprising and vigorous man seems to have been rather like a dog digging for a bone he knows is "somewhere" but cannot quite locate. And one gets the impression he pursued his search with the same activity as a terrier. Still, while his work was heroic it was not wholly fruitful, although he did manage with the help of Arab workmen to clear some of the inner area of the Pyramid, and he also cleared the sand from the base of the Sphinx and discovered the footing for a missing obelisk between its paws.

The Captain's search was joined, and then taken over, by Colonel Howard-Vyse. At first Howard-Vyse was impressed by Caviglia's notions about the mysterious occult reasons for the Pyramid. But later the two men had a falling out, and Caviglia retired to Paris while Howard-Vyse, bolstered with substantial funds, went on to discover more chambers in the great structure, the ventilating system that kept the King's Chamber at an even 68° F no matter what the weather or season outside the Pyramid, and part of the original polished-limestone casing stones on the lowest level of the Pyramid, which had been covered by debris.

And with each new discovery the Great Pyramid was becoming even more mysterious. Captain

Caviglia, though he had not really unearthed any hard facts or materials, had been on the trail of *something*. He was, it seems, an inspired man who knew a great deal and his contribution to pyramidology is sound.

One of the most interesting individuals to understand the Great Pyramid was John Taylor. Taylor was a poet and essayist who never even saw the Pyramid; but he took the measurements of Howard-Vyse and the French savants and drew from them a number of far-reaching conclusions, for he was also a talented mathematician and amateur astronomer.

Taylor made models to scale of the Pyramid, and finally deduced that the structure might have been specifically built in order to incorporate the value of pi. Taylor maintained that: "It was *to make a record of the Earth* that it was built."

It may seem of small moment in the daily life of the average person that scientists have struggled so to know the *exact* measurements of the Earth, but clearly such knowledge is necessary for any real intelligence to prevail in the investigation of man's past and future, and, yes, his present.

Thus, Sir John Herschel, one of England's foremost astronomers at the beginning of the nineteenth century, postulated a unit half a human hair's breadth longer than a British inch as the only useful unit based on the actual size of the earth.

We need not here go into the details of Herschel's or Taylor's investigations; these have been dealt with in other books. It is sufficient for us to point out

that Taylor realized that the ancient Egyptians without doubt had a system of measurements based on the actual spherical dimensions of the planet.

Taylor now began to follow along Jomard's earlier theory—that the King's Chamber and its sarcophagus were possibly designed not as a tomb but in order to "house" a system of weights and measures.

Taylor reached the conclusion that the Pyramid had been built in certain *intentional* proportions in order to incorporate geometric and astronomical laws that could be simply expressed, and that its aim had been to preserve and pass on this knowledge to later generations.

But *who* built the Pyramid? This could not be answered. In those Victorian times there was no room for the thought that the planet might have been visited by superior beings from some other place; moreover, people were just giving credence to Darwin's theory of evolution and natural selection.

Since it was assumed that civilization had started with the Greeks, and not before, Taylor was vigorously attacked for his ideas, which suggested the Deity as architect of the Great Pyramid. But fortunately, near the time of his death, he was supported by an eminent member of academic scholarship, the Astronomer Royal of Scotland, Professor Charles Piazzi Smyth. Taylor died in 1864, and Piazzi Smyth decided that he would go to Egypt and either definitely confirm or refute Taylor's theories about the Pyramid.

It was Piazzi Smyth who instituted the first truly

systematic analysis of the Pyramid with modern measuring equipment. As a result of measuring the coffer in the King's Chamber, Piazzi Smyth agreed with Taylor that it was indeed a standard of linear and cubic measure. The coffer, moreover, had apparently been designed and built with such materials to stay at a constant temperature and barometric pressure, unaffected by any decomposition over thousands of years.

Piazzi Smyth put it this way: that the Pyramid "revealed a most surprisingly accurate knowledge of high astronomical and geographical physics . . . nearly fifteen hundred years earlier than the extremely infantile beginning of such things among the ancient Greeks."

Piazzi Smyth published a three-volume work on the subject, but it was not well received. Like Taylor, he was a religious enthusiast, and he was not able to account for the mathematics revealed by the ancient Egyptians; consequently, like Taylor, he attributed their abilities to Divine Wisdom. But this notion was received with rage and derision. And too, as long as the actual, exact dimensions of the Pyramid, both inside as well as outside, were not available to the fraction of an inch, there was no real way of verifying Piazzi Smyth's work.

Probably there has been no construction in the history of mankind that has engendered such bitter controversy as the Great Pyramid. Obviously, to tout the abilities of the ancient builders goes contrary to the veneration for the orthodox which holds that civilization started with the Greeks, that

Darwin's theory of evolution explains why and how we are here, and that man is the center of the universe.

But while Greece has long been looked upon as the birthplace of mathematics, Pythagoras, who was the founder of Greek mathematics, had lived in Egypt for twenty-two years as a temple-priest.

On returning to Greece, Pythagoras taught along the lines he had learned in Egypt. After his death, however, ignorance won the upper hand with the authorities and his followers were persecuted and had to flee. About eighty years later, following the execution of Socrates, Plato left Athens and became a member of the Pythagorean societies. He visited Egypt, and there he was initiated into the lower degrees of learning in the temple, which was now recovering slowly after being disbanded by Cyrus the Great, King of Persia, who had burnt the temples at Memphis and Thebes in 527 B. C.

Plato collected the writings and documents that were connected with Pythagoras, and he ultimately produced the idea that the cosmos was represented by the five regular solids that can be composed in a sphere.

Tons Brunes, whose *The Secrets of Ancient Geometry* appeared in 1969, reveals that Plato incorporated into the body of his writings, and especially in the *Timaeus*, the secret teachings of the Egyptians. And Brunes maintains further that Moses, himself an Egyptian priest, knew the ancient geometry which he passed on in his instructions for building the Tabernacle, which data eventually arrived in Jerusalem and were included in holy teaching.

Furthermore, it is claimed by the French mathematician and archeologist, Charles Funk-Hellet, that the cubit in the Bible is the same as the Egyptian royal cubit.

In short, the Great Pyramid, like the majority of the great temples of ancient times, was built on the basis of an advanced but hidden (hermetic) geometry which only initiates knew, and only fragments of which dribbled down to the Greeks.

It is interesting how Brunes found that the circle was considered sacred by the Egyptians, as were the cross and square and triangle. All of these were incorporated into the Great Pyramid with its square base and triangular faces representing the sacred circle.

And we may note here, too, that the North American Indians considered the circle to be sacred. Black Elk, the Sioux holy man, may be quoted as follows:

> You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and so long as the hoop was unbroken, the people flourished . . . .(1)

We shall return later to this essential question of the circle and its properties. For the moment, let us ask whether the Pyramid conceals another, or possibly several as yet undiscovered chambers. This

has always been considered a possibility by those who have offered the idea that the Pyramid is actually a repository of true or sacred knowledge.

There is also the notion that the great structure is connected by underground passages to other pyramids, to the Sphinx, which is close by, and even to other structures that were long ago demolished.

Robert Ballard, an engineer of the Australian railways who believed that the pyramids were built as theodolites (survey markings) also suggested that they might have been erected above a vast series of catacombs, with chambers and galleries. And indeed the pyramids of Lake Moeris were said to have great underground residences for its priests and stewards.

It is a fascinating thought that there may be a subterranean kingdom beneath the Egyptian desert, with doors leading up into the pyramids which can be opened only by mysterious forces such as supersonic wavelengths, or a voice of special resonance.

It has been pointed out that in the Great Pyramid ". . . when one considers the inexplicable and yet exact arrangement of the various chambers and galleries, and that there is room for thirty-seven hundred more such chambers, provided we could find them, we can almost be tempted to believe that we have not yet discovered all the chambers or even the chamber of Cheops . . . . " So wrote Commander F. M Barber, American attache stationed in Egypt at the end of the last century.

Sir Norman Lockyer has shown, on the other

hand, how the Egyptian temples scattered along the Nile were astronomical instruments designed like a modern telescope aimed at a specific point on the horizon. One is of course reminded here of that other great temple, Stonehenge.

We cite this in order to illustrate again the fact that the ancient Egyptians built for a *reason*, and it was a reason which we moderns can only occasionally suspect. Was the Great Pyramid also intended as an observatory? And what may be some of its other uses of which presently we have not an inkling?

It was suggested by William Kingsland in his two-volume work on the Pyramid, that by generating radio waves of 5 meters' length in the King's Chamber and by recording the strength of reception at measured intervals all around the outside of the Pyramid, it could be determined whether or not a hidden chamber might exist.

Then in the 1960s the 1968 Nobel Prize winner for physics, Dr. Luis Alvarez, developed a machine that could record the passage of cosmic rays through the Pyramid of Kephren; and by this means he hoped to discover any secret chambers which might be within it. This fascinating operation required a team of scientists; and it developed into a costly effort which involved twelve U. S. and United Arab Republic agencies, including the U. S. Atomic Energy Commission, the U. A. R. Department of Antiquities, the Smithsonian Institution, and the Faculty of Science of the Ein Shams University in Cairo.

The idea contained in Dr. Alvarez's project was

based on the fact that cosmic rays which bombard the planet day and night lose some of their energy while they pass through an object, in proportion to the density and thickness of that object. And so by placing what is called a "spark chamber" in the underground vault of the pyramid the scientists sought to monitor the number of cosmic rays which came through the walls of the pyramid. The rays which passed through a void in the body of the pyramid would reach the chamber with greater frequency than those traversing solid rock, and the alteration would indicate the presence of a secret passage or chamber within the structure.

The route taken by each ray would be electronically recorded and stored on a magnetic tape. The tapes would subsequently be fed to a computer which would calculate and memorize the precise place at which each recorded ray penetrated the surface of the pyramid.

In order to find the exact location of any space or vacuum the team intended to shift the "spark chamber" and so achieve a sort of stereo picture. If a hidden chamber was located, it would then be possible to dig right to it without running the risk of damage to the rest of the pyramid. The operation was not complicated. It would consist of drilling a small hole upward toward any place that the equipment indicated as a cavity.

Dr. Alvarez decided on the pyramid of Kephren, the middle one of the three, because he reasoned that Kephren, being the son of Cheops, would more than likely not have had such an imposing pyramid

built unless there was some secret system of passages and chambers as had been discovered in the Great Pyramid.

By September 1968 the scientists had measured two million cosmic-ray trajectories. This was felt to be sufficient for finding any hidden chamber. And when at Cairo the tapes were run through the computer for initial analysis, the results looked most satisfactory.

But congratulations were too soon. While Alvarez's assistant, Dr. Lauren Yazolino, returned to the U. S. A. to analyze the tapes on the most modern and up-to-date computer at Berkeley, a correspondent from the London *Times*, John Tunstall, visited Cairo to check on what was going on. Tunstall's story quoted Dr. Amr Goneid, who had been left in charge of the pyramid project in Dr. Yazolino's absence. "It defies all known laws of physics," said Goneid.

And according to Tunstall's report, each time Dr. Goneid ran the tapes through the computer a different pattern appeared, and the important points which should have appeared on each tape were missing.

"This is scientifically impossible," Goneid is quoted as saying. And he explained to Tunstall that earlier recordings which had raised everyone's hopes of having made a great discovery were now seen to be nothing but a jumble of meaningless symbols with no sense or pattern to it.

John Tunstall then asked Dr. Goneid, "Has all this scientific know-how been rendered useless by

some force beyond man's comprehension?"

And to this Goneid is reported to have said: "Either the geometry of the pyramid is in substantial error, which would affect our readings, or there is a mystery which is beyond explanation—call it what you will, occultism, the curse of the pharaohs, sorcery, or magic; there is some force that defies the laws of science at work in the pyramid."

Both Alvarez and Yazolino discounted this, insisting that the equipment was functioning perfectly, and even saying that when more funds were available they would continue with their search. And yet, such a statement was made by an authentic scientist of these modern times. What happened? Is there *something* "that defies the laws of science" at work in the pyramids?

NOTES

1. John G. Neihardt, *Black Elk Speaks* (Lincoln: University of Nebraska Press, 1961).

4

It must be clear by now that throughout the "history" of the Great Pyramid—that is to say, the history of it that we know—one thing has been more striking than any other— its mystery. There is no question that this strange structure defies explanation. The rational mind is simply not equipped to deal with it. And yet, something within us swiftly retreats from any suggestion of the occult or magic or the curses of the pharaohs.

Educated as we have been in the land of logic, reason, and scientific "proof," we revolt against anything that cannot be explained. Indeed, ours is quite clearly the Age of Explanation, just as there

has been an Age of Reason, a Dark Ages, an Age of Chivalry, and so forth. We demand explanation, and what cannot be measured, weighed, or explained, for us simply does not exist. Thus man reduces the entire universe to his own level of comprehension. But perhaps this is changing.

One day a Frenchman, M. Bovis, paid a visit to the Great Pyramid and while in the King's Chamber he noticed that some garbage cans contained a few dead cats and other small animals. They must have wandered in and died there, he reasoned.

M. Bovis realized there was something strange about the corpses; they did not, for instance, smell of decay. Bovis's curiosity was awakened, and when he examined the animals he saw that they were dehydrated and mummified, even though there was a certain humidity within the chamber.

Bovis wondered about this natural embalming process and it occurred to him that possibly the *shape* of the Pyramid had been responsible for it. And so he built a wooden model of the pyramid with a three-foot-long base, and oriented it due north. Inside the model, a third of the way up, which is the area of the King's Chamber, he put a cat who had just died.

After a few days the cat mummified. Bovis then placed other organic materials inside the model, especially matter that as a rule decays quickly (for instance, calf's brains) and when these did not become putrid he decided that there must indeed be something about the actual shape of the Pyramid that prevented decay and brought on dehydration.

Karel Drbal (pronounced Dre-*bal*), a Prague radio engineer who was a pioneer of radio and television in Czechoslovakia, read Bovis's report and made further experiments with pyramid models.

Drbal decided that there was a definite relation between the *shape of the space* inside the pyramid, and the physical, chemical, and biological processes that were going on inside that space. He felt that by using certain forms and shapes it should be possible to speed up processes or delay them. And the story of Drbal's experiments with razor blades has become famous.

Drbal recalled that in his army days some of his friends would tease each other by putting their victim's razor (they used straight razors then) on the windowsill in the light of the full moon, with the result that it became blunted. The polarized light of the moon had an unfavorable effect on the razor's sharpness because polarized light vibrates in one direction only.

There is no polarized light in the pyramid, but Drbal wondered if the shape itself might cause an accumulation of electromagnetic waves or cosmic rays, or possibly some energy that was unknown.

When he placed a used razor blade inside a cardboard model (six inches high) of the Pyramid, and oriented it true north, Drbal discovered that the edges of the blade recovered their sharpness after use, and that he was able to shave with a single Gillette Blueblade 200 times. So it was the environment inside the pyramid that somehow caused the crystals in the blade to return to their original form.

Drbal was able to obtain a patent from the Czechoslovak patent office and soon began manufacturing "Cheops Pyramid Razorblade Sharpeners" out of cardboard. Later, they were made of styrofoam.

An engineer and former professor of radio, L. Turenne, asserts that all sorts of different forms—spheres, pyramids, semi-spheres, squares—being combinations of different frequencies, act as different types of resonators for energy of the cosmos. For instance, the special shape of a violin gives tone as the bow touches the string; similarly, the shape of a pyramid offers a resonant cavity for the "live" crystals of a razor blade. This has led to speculation that the Pyramid might be some sort of gigantic lens which is able to focus an unknown energy simply by means of its shape.

Interesting, too, is the fact that the famous breweries of Czechoslovakia from which Pilsner and Budweiser beer originated were also aware of the shape of the container affecting the contents. A brewery in Prague tried to switch over to barrels with angular sides at one point and discovered that the quality of their beer was impaired, even though they had used the same methods of processing used with the round barrels.

And in Italy and also in Yugoslavia the same phenomenon has been remarked: it was discovered that milk packaged in pyramidal cartons keeps fresh indefinitely without refrigeration. A French firm has also patented a pyramidal container for making yogurt.

It has also been pointed out that the coffer in the King's Chamber might be a device for focusing an

unknown energy simply by means of its shape. The cubic capacity of the coffer is *exactly* the same as that of the biblical Ark of the Covenant.

Maurice Denis-Papin has said that the Ark of the Covenant was a sort of electric capacitor capable of producing an electrical charge of 500 to 700 volts. It is recorded that the Ark was made of acacia wood and that it was lined inside and out with gold; in other words, there were two conductors separated by an insulator. On either side of the structure were garlands, and these may have served as condensors. The Ark, Denis-Papin says, was placed in a dry place where the magnetic field reached a normal 500 to 600 volts per vertical meter.

The Ark was insulated from the ground, and it is reported to have given off fiery rays, acting in the manner of a Leyden jar. Denis-Papin says the capacitor was discharged to earth by means of the garlands. When it was necessary to move the Ark, two golden rods were slid through rings attached to the exterior.

The British inventor, Sir W. Siemens, has reported that one day while he was standing on the summit of the Great Pyramid an Arab guide pointed out that whenever he raised his hand with his fingers outspread a sharp ringing noise could be heard.

When Siemens held up just his index finger he experienced a distinct prickling sensation in it. And when he tried to take a drink from a bottle of wine he had brought with him he noticed a slight "electric shock."

Siemens then moistened a newspaper and wrapped

it around the bottle, converting it into a Leyden jar. The "jar" became increasingly charged with electricity just by being held over his head.

Sparks began to come from the wine bottle and the Arab guides accused Siemens of witchcraft. One of the Arabs apparently became frightened or angry or both, and tried to grab Siemens' companion, but the Englishman lowered the bottle toward him and the guide received such a powerful jolt that he was knocked senseless. He recovered and, getting quickly to his feet, ran down the Pyramid, crying loudly.

This is but one of a number of sober tales about the Great Pyramid and its strange properties. There are innumerable science fiction stories—highly suspect with the orthodox—which suggest that the Pyramid served as an observatory as well as a landing pad or platform for extraterrestrial space ships, and that Cheops was built both as an astronomical observatory and also as an astrological one for the purpose of making large-scale horoscopes for reigning monarchs.

But the science fiction of today is the scientific fact of tomorrow. It is not beyond the realm of possibility that this planet has been, and indeed may still be, visited by extraterrestrial travelers, and while they may not have used the Pyramid of Cheops as a port of entry or embarkation, there is hardcore evidence that we on this earth have indeed been visited.

To be sure, many of the doctrines of astrology do appear to be excessive. Yet this is temporal; times change. Ten years ago it would not have been possible to publish material such as is now appearing on

what is generally called "Pyramid Power." The very notion that a razor blade could be sharpened by placing it inside a model of the Pyramid Cheops would have been greeted with not only alarm but outright aggression. Science does not like to be challenged except by those it sets up as challengers.

But this is the age of UFO sightings, parapsychology, Esalen, biofeedback and alpha waves, ESP, transcendental meditation, and the dawning realization with a number of people that all is not as it has always appeared.

There is a revolution going on and it isn't only sexual. On all sides we see that we are assailed by violence and the destruction of civilization, and indeed the planet itself is under attack, not from outer space, not from extraterrestrial visitors, not from UFOs—but by us.

It is not too incredible to take seriously the proposal that the "mad scientist" is no longer an outsider, but is in fact in charge, at the very center of academe and government. Doctor Frankenstein is more than a horror story. Man has really gone too far this time in his negation of life. A return to sanity is of paramount concern to any responsible person. But it is said that the change, the redress of imbalance will not come from man alone, but from some "higher" source.

Be that as it may, our concern here is with Power. What does it mean that the Pyramid is, or may be, a repository for a special energy? Can a razor blade really be sharpened inside a pyramid model? Will the pyramid shape really preserve food? What *is* its

strange property? What is this *mysterious energy*? What, finally, is *Power*?

5

In order to understand anything real about the Great Pyramid of Cheops it is necessary to understand something about energy. But for the present it might be interesting to reverse the usual procedure and actually put the cart before the horse, as the saying goes. In other words, we shall begin with some of the *results* or *effects* of this mysterious energy or power. After all, in studying electricity, for instance, one can really only study its effects and work backwards from result to cause or principle.

One cannot "see" energy (except when one is in a certain state, which we shall go into later on), but one can see its effects. For energy can actually be

seen, it has been photographed, but to the majority of people it is invisible. And of course as a rule people who have been educated in the usual way only believe what they can see, measure, touch. About this Charles Fort, the unique iconoclast in the fine tradition of Samuel Butler, Swift, Blake, has something pertinent to say.

> . . . every stout and determined materialist, arguing his rejection of the unseeable and the untouchable, lives in a phantom-existence, from which he would fade away were it not for his support by invisibles . . . the heat of his body . . . his own unseeable thoughts, by which he argues against the existence of the invisible. (1)

And now, starting with our "cart," let's just see what it is claimed Pyramid Power "can do." Let's just go over some of the basic, accepted facts.

The Great Pyramid Cheops is said to have been built in 2623 B. C. How this *precise* figure was arrived at may rouse the suspicions of some of the more questioning, for this makes the Pyramid more than 4500 years old.

It covers 13 square acres and consists of more than 2,600,000 stones. The largest of these weighs 70 tons. In fact, the Pyramid contains enough stone to build thirty Empire State Buildings. The stone is more than that contained in all the cathedrals, churches and chapels built in England since the time of Christ.

Authorities on architecture have said again and again that the workmanship is the most accurate ever seen. Why this has to be told us by the "authorities,"

when it is quite evident, is not clear. However, *how* the structure was actually built is the great mystery.

Inside the King's Chamber there is an empty, red granite sarcophagus, with its lid off. It does not have on it a single hieroglyphic inscription, as was the rule with burial coffins. Why?

And the Great Pyramid is the only pyramid to have channels for ventilation. Why is this so? For it has been avowed that the pyramids are tombs for the dead. Did the dead need air to breathe?

Now here is another interesting point: the sarcophagus is too large to pass through the First Ascending Passage that leads up to the King's Chamber. This indicates that it was either placed there during construction, or possibly built inside the Chamber after the Pyramid or, at any rate, the Chamber had been closed in. Furthermore, the sarcophagus was placed above ground level, which for the Egyptians was representative of life; whereas it was their practice to place the dead below ground level, which represented death. This should scotch or at any rate shake the tomb theories.

It has been pointed out that the Great Pyramid predicts many of the events which have been described in the Bible. For instance, the scale of biblical chronography is 1 day being equal to 1 year, while that of the Pyramid is 1 inch to 1 year. It is even maintained that the exact dates of Jesus Christ's birth, baptism, and crucifixion are accurately foretold in the Great Pyramid more than a thousand years before Moses wrote the first five books of the Bible.

Mathematicians have been discovering over and

over how the Pyramid incorporates within its structure many of the mysteries of the universe. For instance, the length of each side of the Pyramid's base is 365.242 Sacred Cubits, which is the precise number of days in the solar year. This figure is repeated more than a dozen times within the Pyramid.

The circuit of the great structure when it is divided by twice the height gives us **Pi**; while the height of the Pyramid multiplied by a million equals the distance from the earth to the sun.

These are but a few of the incorporated mathematical points in the mysterious building. It becomes more and more clear that the Pyramid is a storehouse of *real knowledge*.

We have already mentioned some of the mysterious "energy happenings," for instance, the sharpening of razor blades and the mummifying of bodies. The Pyramid can be used to dry fruits and meats. Plants that have been watered with "pyramid-energized" water do grow more rapidly and are larger and more healthy than those watered with regular water. And seeds which are placed in the pyramid shape before planting germinate more quickly and produce a stronger plant than seeds that have not been so treated.

And by no means finally, the pyramid shape appears to stimulate increased alpha and theta brain wave activity.

In the East the fact of Life Energy has been known for ages. While men forget, mankind remembers, and for thousands of years the prime concern of man has really been with the accommodation of the Life

Force; or, as it has been put in relation to what are arrogantly termed primitive societies, the propitiation of the gods.

What really is the Life Force, or the Life Energy? It is what it is—it is Life; it is breath; maybe it is God. Without it there would be nothing. One raises one's hand . . . but is it not the Life Force that does this? "I" can merely allow it, not interfere with it, maybe. But this force is so taken for granted, especially in western societies, that it is totally ignored. And so man has become the center of the universe rather than God.

But this question of the Life Force has for many centuries stood at the core of all religions, teachings, quests and pilgrimages, and even in our own day therapies, methods of self-help, and, of course, drugs. How can man relate harmoniously to this Force? That, and only that, is the question.

The Hindus call it *Prana*. They maintain that the air we breathe is charged with *Prana*. Oxygen is absorbed by the blood and so feeds the bodily system; similarly *Prana* is taken by the nervous system and is used in our moving, thinking, feeling, in our manifesting, if you will.

The Tibetan teachers and adepts call the universal energy *Tumo*. The ancient Chinese gave the name *Chi* to the Life Energy. And the practice of Chinese acupuncture is based on the flow of *Chi* through the twelve meridians of the body.

It has been ignored in the West, as we have said, though not by the Indians. Rolling Thunder, the Shoshone medicine man, spoke of nature as ". . . the

Great Spirit with whom we can align ourselves and with whose energy we can then act."(2)

And in *The Sacred Pipe* it is put that: "This message—'Be attentive!'—well expresses a spirit which is central to the Indian peoples; it implies that in every act, in every thing, and in every instant, the Great Spirit is present, and that one should be continually and intensely 'attentive' to this Divine presence."(3) For the words "The Great Spirit" we could use the Life Force.

We could list many more instances, but hopefully our point is made. It is only in the western world of the non-Indian and non-primitive that this idea has been all but totally ignored.

As we have said, there have been exceptions in the western world. Men such as Paracelsus, Mesmer, von Reichenbach, and Reich are notable for the efforts they have made to draw our attention to the fact of life, the Life Force, the Power. It is the same power of which Indians speak, and which is in the Pyramid. It requires a certain quality of attention, a certain vibration or openness within a person in order for him to see it, either in himself or in another person or object. The aura or halo is, of course, this energy which has also been called the "life field" around a person or object.

Any traveler to Machu Picchu or other such holy places may see the energy coming from the great rocks and mountains, provided he is himself "alive." For, as we originally quoted from Ouspensky:

> And I understood at the same time why all these

> little people who were to be seen near the pyramids took them merely as dead stones. It was because all the people were themselves dead. Anyone who is alive cannot but feel that the pyramids are alive.(4)

And so we have touched the problem at its core—the problem of believing or not believing in the Life Force. The problem is that to see it, to feel it and experience it—which is the only test for veracity—requires that one be able to see, feel, experience. But if one's body is frozen it is impossible. You cannot tell a blind man that the sunset is golden and expect your words to mean anything to him.

But the idea of the Life Force has run all through history like a thread. The fact that it is not "accepted" by orthodox science, which for the most part lives in its mental images, in its reason and logic and lifeless concepts, means only that *for them* it does not exist. Unfortunately, everyone—"we"—believes that whatever science says exists does exist, and whatever it says does not exist doesn't.

It is not the purpose of this book to skewer the Sacred Cow of Science, for others have done well enough at that; but it is necessary to be on guard so that we shall not be taken in by specious arguments against the so-called "invisible."

One of those who refused to buy this bill of goods was the redoubtable Philippus Aureolus Theophrastus Bombastus von Hohenheim, better known as Paracelsus. Unquestionably, Paracelsus was one of the most illuminated minds of the sixteenth century.

About the Life Force, Paracelsus wrote as follows:

> There is a twofold power active in man—an invisably acting or vital power, and a visibly acting mechanical force. The visible body has its natural forces, and the invisible body has its natural forces, and the remedy of all diseases or injuries that may affect the visible form are contained in the invisible body, because the latter is the seat of the power that infuses life into the former, and without which the former would be dead and decaying. If we separate the vital force from the physical form, the latter dies and putrefies; and by impregnating a dying body with vitality it may be made to live again. The invisible forces acting in the visible body are often very powerful, and may be guided by the imagination and be propelled by the will. As the odour of a lily passes from the flower into the surrounding air, so the vital force contained in the invisible body passes into the visible form and beyond it. The physical body has the capacity to produce visible organs—such as the eyes and the ears, the tongue and the nose—but they all take their origin from the invisible body, of which the external visible form is only the outward representation.(5)

Paracelsus was pilloried by his contemporaries, and by those who came later. Yet his place in the annals of medicine is secure among those who know real things, even more or less.

In the eighteenth century Mesmer met a similar

fate to Paracelsus's: hounded from Vienna and later from Paris, history has still not accorded him the place he deserves. Mesmer, even today misnamed as the "discoverer of hypnotism," actually rediscovered the Life Force about which Paracelsus and a handful of others had spoken. He called it first the "Fluidum," and later, "Animal Magnetism." For this he was severely abused, and he is still attacked even though his work has since been verified.

It is a strange thing how even the suggestion that God really does exist, that there is in fact a Power, brings out the venom in people. Of course there is no question that the Power has often been misused. But look at Christianity. Is it any the less because of the horrors of the Inquisition and the modern church?

> "Of course it was not I who cured," said Black Elk, the Holy Man of the Oglala Sioux. "It was the power from the outer world, and the visions and ceremonies had only made me like a hole through which the power could come to the two-leggeds. If I thought that I was doing it myself, the hole would close up and no power would come through."(6)

Perhaps here we find the key to the misuse of Power. That is to say, Power lies in the *state or quality of the individual.* It is, if you will, the state of prayer. For a Holy man, a true healer, a Teacher or Master, does not *command or demand the Power*; he is a supplicant. His work is to arrange himself, his inner life, his being, so that he becomes a receptacle for the Power to appear. The Power works through him. It is

not him working, but the Power. Sun Bear, Chippewa medicine man, put it like this:

> The very fact that you can use medicine power to accomplish something is not enough. You don't have to boast of it or pat yourself on the back. I know of one brother who is a medicine person of this area (Nevada) who would boast of his medicine power. He lost his power for a period of time because of this.(7)

We can see why investigators fail so often at understanding this sort of phenomenon. One has to be in the state corresponding to the Power in order to understand it; otherwise it is simply a matter of intellectual agreement or disagreement.

But we must remember that one is able to see only to the limits permitted by one's structure, for the "instrument of seeing and understanding" is oneself. Certainly, a man who has just eaten cannot understand a man who is starving.

This question of Power, of *seeing things as they truly are* is remarkably apparent in the Gospels and in many secular works. But it is clear that the ability to see, to really see without allowing thoughts to interpret and subtly alter what is seen, is basic to any understanding of Power. And for our discussion here, it is especially connected with the harmonious or inharmonious disposition of energy in the body. That is to say, seeing clearly relies on a free-flowing energy, on "contact."

> The light of the body is the eye: therefore when

> thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.(8)

It is therefore requisite that "seeing" be an act of the whole person. The *eye* with which one sees must *I*. Yet, it is seldom that—it is almost always partial, never whole. For this reason it is a problem for those who have been programmed, *educated*, to accept the evidence of Power or Life Energy as such.

There has, of course, been a good deal of writing on the magnetic properties of the earth, and even of the planets. Still, the fact that man is also "a planet" with magnetic properties and atmosphere is not generally accepted.

That Christ had magnetism must be clear to anyone who has pondered His cures. In olden times priests cured with magnetism, with Power, by blessing. Holy men such as Black Elk, Crazy Horse, and Cochise had this Power.

At the same time, there have been lay persons with a similar power—except that they did not know what it was. Because of this lack of knowledge and understanding of such power, it has been misused by quacks. But the Life Force, Power cannot be condemned because of those who misuse it.

We write this material so that we can better see the situation which seats this fear of the Life Force, this terror of the unknown, and so we can understand why those who have spoken of the Life Force are usually greeted with dismay and fury. Indeed, not so long ago such persons were allotted to the stake, the wheel, or whatever other punishments the astounding mind

of his fellow men could conjure up and execute. No—it is no joke to be an *original* in this world.

We all know what happened to Galileo. History is full of the names of those geniuses who paid the price to idiocy, to psychopathy. Mesmer was hounded and reviled. Reich was legally murdered. In the eighteenth century, the Age of Reason, Blake and Mozart starved.

In the early nineteenth century Baron Karl von Reichenbach (1788-1869), a wealthy German industrialist, expert on meteorites, and the discoverer of eupione, pitticol, and creosote, published his first work on what he called the Odic force, or Odyle: *Researches on Magnetism, Electricity, Heat and Light in their Relations to Vital Power*. And he developed his ideas in seven more books.

Von Reichenbach's contemporaries, Berlin's leading scientists, found his views "unacceptable." They claimed that his work was simply an outgrowth of Mesmer's massively scorned animal magnetism, which "simply did not exist." It was "unprovable." Von Reichenbach worked with what he called "sensitives"—persons who possessed psychic abilities. And he was able to actually demonstrate the existence of a Life Force. Originally, he had discovered that when a strong magnet, one that could lift ten pounds, was passed along a person's body, it often produced unusual sensations, including a feeling of cold air, or of drawing or pulling. (Mesmer had also worked with magnets, and Paracelsus, too.) Von Reichenbach verified then that a magnet could charge water, and that sensitive subjects could

recognize the taste of this "magnetized water." The magnet also appeared to have the power to attract the limbs of sensitive persons. Reichenbach gave the name Odyle or Od to this manifested energy.

Von Reichenbach's discovery, that is to say, his *rediscovery*, of a mysterious vital force in plants, animals and human beings anticipated the orgone energy of Wilhelm Reich, and was in direct line with Mesmer's animal magnetism. This extraordinary man, who had also discovered the right-hand/left-hand polarity in the human body, spent two decades in most exacting research.

The word Od comes from Odin of Norse deity, and was intended to indicate a power permeating the whole of nature. It is the *Mana* of primitive societies. It has recurred constantly in European philosophy ever since the *Vis Medicatrix Naturae* of Hippocrates, circa 400 B. C. It is the *Magnale* of Paracelsus, the *Alcahest* of van Helmont, the *Astral Light* of the Kabbalists, the *Azoth* of the Alchemists, the *Spiritus* of Fludd, the *animal magnetism* of Mesmer and the *orgone energy* of William Reich; and it relates to a score of similar concepts.

Gustave Fechner, the German psychologist, wrote of von Reichenbach as follows: "Up to the last days of his life, he grieved at the thought of having to die without obtaining recognition for his system, and such was the tragic fate that actually befell him."

Even though Od was verified independently of Reichenbach by Dr. William Gregory, F. R. S. E., professor of chemistry at the University of Edinburgh, and also by Dr. James Esdaile of Calcutta,

India, who had used Mesmerism to perform surgery, it was not accepted by scientific authority.

There were others, too, who through research and experiment arrived at a similar understanding that there is in the human body a life force *and that it emanates*.

As we have already said, in our own time Wilhelm Reich rediscovered this universal force which he called orgone energy.

> One of the most distinctive differences between Reich and earlier discoverers of energies lies in the much greater and more diversified application he made of the energy. Mesmer and his followers confined themselves to limited therapeutic uses, Reichenbach was content to try to demonstrate the existence of the od, and most subsequent investigators have kept to limited healing or growth-enhancing applications. Only the yogis have considered extensive nontherapeutic uses of their *prana*, but here its utilization has generally been confined to a very few advanced adepts.(9)

Reich was unique. He experimented with orgone energy not only in the field of therapy, but also in weather control, the reclamation of deserts, interplanetary travel, and very much in the search for a cure for cancer. But, just as with Mesmer, medical authority, while agreeing to his valuable contributions toward character analysis technique, considered his energy research to be mere quackery, and

asserted that he was mad.

Reich's orgone accumulator, similar to Mesmer's *baquet*, and, as we shall see, to the Pyramid, was the direct means of attack upon him by the U. S. Government. Reich's books were banned and actually burned by government officials. He was denounced on all sides, and finally died in prison in 1957, murdered by the society he had spent almost his whole life trying to help.

Today there appears to be a sort of Reichian renaissance. His influence can be seen in an astounding number of areas, from therapy to psychic research to the occult to the new religions. Reich's books are on sale again and biographical material is rapidly appearing.

We do not have space here to consider the fantastic variety of this man's search. But we may say that Reich verified scientifically the work of Mesmer and Reichenbach and others before them, photographing the life energy and, according to his patients, awakening them to it in their bodies.

What *is* life, after all, but aliveness? Is it not truly a force, an energy, a vibration, something heard, felt, experienced inside the body and all around us? Surely it is not thought, not concept, not idea—all *that* is simply *about* life. And it is just this that is the difference between the Life which is Force and the life which is spoken about, written about, measured and "explained" into sterility.

It is this split, we assert, that has brought on the accumulation of murder and other disasters to our planet; the divorce of man from himself and

consequently from nature and the universe. It is man's separation that is at the root of his misery, his lack of contact with life itself, or as some people have called it, God.

Today there is a reawakening toward this need for contact with Life itself, and not our ideas about life. And it is this Force, we suggest, that has been discovered in the Great Pyramid. Who knows but that it was perhaps put there for later generations to find?

NOTES

1. Charles Fort, *Wild Talents* (New York: Clause Kendall, 1932), p. 212.

2. Doug Boyd, *Rolling Thunder* (New York: Random House, 1974).

3. Joseph Epes Brown, editor, *The Sacred Pipe: Black Elk's Account of the Seven Rites of the Oglala Sioux* (Baltimore, Maryland: Penguin Books, Inc., 1971), p. 64.

4. Ouspensky, *op. cit.*, p. 310.

5. Franz Hartmann, *Paracelsus* (New York: John M. Lovell Company, 1891), pp. 225-226.

6. Neihardt, *op. cit.*, pp. 208-209.

7. Brad Steiger, *Medicine Power* (Garden City, New York: Doubleday & Company, Inc., 1974), p. 155.

8. Luke 11:34.

9. W. Edward Mann, *Orgone, Reich and Eros* (New York: Simon and Schuster, 1973), p. 191.

6

One school of thought has suggested that the Power is electricity. We may recall the experience of Sir W. Siemens when he was standing on the summit of the Great Pyramid and felt a strange tingling in his raised finger, and heard a ringing sound. And it has been reported, too, that during World War II pilots were instructed not to fly directly over the Pyramid; one who did found that his instruments went awry.

Perhaps it is beside the point to argue for or against "electricity," since the important fact is that there does exist *something*. In his early experiments Wilhelm Reich felt that the force was electrical energy, but later decided it was not. He called it, as

we have noted, orgone energy, stating that the atmosphere is not a vacuum, but is in fact filled.

Michel Gauquelin has raised the question that there may be more subtle effects on the human organism when we breathe than we so far know about. He asks whether what we breathe may affect our physical and mental states, and even our way of thinking. The idea that air is "food" was of course considered by G. I. Gurdjieff more than fifty years ago, and anyone really interested should read his work. At the same time, Reich would have emphasized that it is the *way* we breathe, as for that matter Gurdjieff also did. The fact is that almost everyone holds his breath in some way or other. Consequently the breath never goes all the way through the organism and therefore does not feed it.

Everyone knows how weather can affect us, that is, barometric pressure and the rate of winds. Scientists have revealed through experiments that persons breathing air charged with positive ions will very likely feel some malaise, even dizziness and headache, but that when the atmosphere is filled with negative ions the very same persons are relaxed and cheerful and feel very well. It is said that the concentration of positive and negative ions that are in the air we are breathing depends really on solar activity. So much for man's vaunted quest to "control" his environment!

What we are getting at here is the connection with the ideas of Reich about the healthful effects of what he called orgone energy and the toxic effects of its opposite, DOR—deadly orgone radiation. DOR, Reich discovered, turns rocks brown, makes people

not only dizzy but quite ill, and even brings on women's menstruation periods out of cycle.

One is led from this to the area of the alleged "curses" that are connected with ancient temples, sites, and with the Great Pyramid. These have long been subjects for grade-B films and novels. The scientist, ignoring the ancient "curse of the Pharaoh," invades the pyramid (or tomb or temple) in search of treasure, and is mysteriously stricken. The film or book usually has an "explanation" that satisfies the audience's need for the rational. However, the point we are trying to make is that there may be a good bit more reality here than we care to admit.

About "curses" we should like to relate the following story which is now rather well known, but has never been explained. Warren Smith mentions it at some length in his *The Secret Forces of the Pyramids*.

This event was connected with the excavation; or as it might otherwise be put, grave robbery, of the tomb of Tutankhamen in Egypt's "Valley of the Kings." The time 1916. Archaeologist Howard Carter, accompanying Lord Carnarvon was engaged in excavating the tomb so that they could enter the pharaoh's burial chamber.

Here their thunderstruck attention came upon golden couches, a gilded and jeweled throne, huge golden statues, and two shrines that were carved in gold.

There were also a number of curses carved on the walls of the burial chamber. "Death will come on swift pinions to those who disturb the rest of the Pharaohs," was one such.

On April 6, 1923, Lord Carnarvon died under suspicious circumstances after an illness of three weeks; he had been bitten by an insect.

C. W. Ceram, in *Gods, Graves, and Scholars* wrote that more than twenty persons who had been connected with the unsealing of the tomb died under mysterious circumstances.

Howard Carter's secretary, his partner, another member of the expedition named Lord Westbury, Lord Carnarvon's half brother, his wife—to mention a few, died under most strange circumstances.

How can it be *explained*? Was it all a "fake"?

In every "fake," no matter how far-fetched, there is a kernel of truth; in every lie, there is some truth. Each thing in the world resides within its opposite as well, according to Tantric Yoga. For everything is a reflection, no matter how pale, of "something."

Is it not possible that a substance such as DOR could have been "placed" intentionally by someone years ago in a tomb or sarcophagus or chamber in order to keep people away, as a protection against marauders, or perhaps even as a test to be overcome by the worthy? Maybe the "Pharaoh's curse," which is our modern terminology for something we cannot yet comprehend, is a real thing. We shall go further into these aspects of energy in a little while.

So far we have tried to place the basic idea of energy and its action in the Great Pyramid as a sort of foundation for an investigation of the experiments that are being conducted with pyramid energy today.

And so for the moment let's take a look at what we find in the current pyramid-power interest.

There can be no question that there is *something*, the difficulty is in how to arrange so many uncorrelated facts. Just what are some of the investigations that are taking place and what are the possibilities for us? In a word, what can the Pyramid "do"?

• Polluted water, placed inside a model pyramid for several days, becomes purified. This reminds us of holy water, or water that has been blessed. And we are also reminded of Mesmer's wry answer to a visiting physician who asked him why he recommended that his patients use flowing water rather than well water for their baths.

> "It is because flowing water is shone upon by the sun," Mesmer replied, "and you must know that water shone upon by the sun has virtue superior to all other kinds, as it is like magnetized water." To the questioner's incredulous smile Mesmer then added, "As far back as twenty years ago I magnetized the sun and for that reason it is more efficacious than it was before."

All of which opens the question of blessing, dowsing, magnetism – in short, the Life Force. Mesmer's wryly humorous reply to the questioning doctor couches the idea of magnetic contact and relationship

between forces, between planets, between people, and between planets and people.

- Burns, cuts, bruises, abrasions and such things heal faster after being exposed to the inside of the pyramid. It has been reported, too, that migraine headaches and toothaches have been reduced and even eliminated, and a number of persons have felt relief from arthritis and rheumatism after sitting for a certain period of time inside a pyramid.
- Milk inside a pyramid remains fresh for several days and then turns into yogurt. At the same time milk kept in an identical container right outside the pyramid will become sour.
- Jewelry and coins that are tarnished are apparently polished by the force of energy inside the pyramid. We have already mentioned how used razor blades become sharp again.
- Meat mummifies and is dehydrated.
- Coffee, wine, fruit juices improve in taste.
- Plants grow more rapidly.
- People who have sat inside the pyramid for a period of several minutes to some hours report that they feel more relaxed and filled with energy. The famous film personality, Gloria Swanson, sleeps with a model pyramid under her bed and maintains that she experiences a "tingling." Actor James Coburn meditates inside a pyramid for fifteen minutes to an hour each day.

In their book *Pyramid Power*, Max Toth and Greg Nielsen say that "Another interesting observation made by many of the participants in these experiments was that when they raised their hands

into the apex, they experienced a prickling sensation, as if tiny needles were being stuck into the extremity."

We are brought to a consideration of Wilhelm Reich's orgone energy accumulator and the orgone energy blanket. Persons who have had contact with these have spoken in the same way concerning the "tingling."

Today's excitement in the Seventh Wonder of the Ancient World, the Great Pyramid of Cheops, has reached, if not contagious proportions, then at least a level of interest that goes well beyond the esoteric occult and spooky interests which were always looked upon with such disdain. In short, it is all nowadays "respectable."

Miniature pyramids seem to be sprouting all over the place. Houses are being built in the pyramidal shape. For the miniature pyramid, built on the scale of the Great Pyramid, has within it unusual energy fields.

Many people are intrigued by the possibilities of pyramid power. One of the great attractions of pyramid research is that it touches on so many areas. It has something for our physical bodies, our minds, our environment, our air, water, food, and a host more. The pyramid appeals to our need for experiment and adventure. It is, as it were, virgin territory.

Pyramid research is research into energy, and for we moderns it is still relatively new. And so, the home experimenter still has a chance, rather as he did back in the early days of wireless and the first automobiles.

What does one need for the pyramid research ex-

perience? Patience, first of all. Curiosity, of course. And the ability to find fresh ways of looking at what has been taken for granted. Nor is money any great problem. Almost all the materials you will need may be found in the average home workshop, or they can be bought for a reasonable price at local stores.

The important thing to bear in mind during any experimenting is that you, the experimenter, are part of the experiment. This is especially so because we are dealing with energy; therefore no object or individual can be taken as totally separate from another.

The experimenter cannot be sure, for instance, how far his own energy field or emotional state or reactions or thoughts will have an influence on the material he is working with. These are uncontrolled factors, yet an indissoluble part of any experiment. They cannot be isolated, and so they must be taken into account.

Suppose, for example, that you have a headache, and so you sit inside a pyramid. You hope to get rid of your headache, and your wish to get rid of the headache, and even your belief that you will get rid of it, unquestionably influences the experiment. And the reverse is true; if you do not wish it, do not believe in it, probably nothing will happen.

It is the same if you place a plant inside to see if it will grow "better" than one left outside. Do you wish it to grow better? That in itself could be an experiment to begin with. First try with a plant you wish to grow and then try with one you don't wish to grow. See what the effects are.

In general, follow the usual procedures for experimenting. Always try to be exact in measuring anything. Invite other people to witness your experiments; they will be more objective than you, very likely. Be attentive to all the surrounding influences, the air quality, light, wind, sound, and so on. Try to take everything you possibly can into account, including yourself and anyone else who is present, because, as we have already remarked, nothing is isolated. Everything is connected with everything else. It is all one energy.

You can build a model pyramid from just about any material. The important thing is the shape, and, of course, the alignment: it *must* be placed on the north-south axis.

Certain sources claim that metal will block some of the electromagnetic forces, however, not all forces. On the other hand, wood or canvas, fiberglass or plastic seem to work well. But here, too, one could experiment for oneself: do not accept things simply because they have been written.

Just about any size is all right for a pyramid. You can build one an inch tall, or you can put up a pyramid the size of a house. There is apparently a church under construction in Houston, Texas that will be on the exact scale of the Great Pyramid. And, as with the Pyramid it will be aligned on the north-south axis.

We are struck here for a moment with the similarity in shape between the Pyramid and the traditional church or cathedral with its spire. Why the spire? It is a sort of extended pyramid, a cone. It is

a structure pointing toward the heavens, a higher place. The cone shape is repeated in the way the hands are held in prayer. For what is prayer, after all, but an invocation, a wish to be in a finer vibration, that is, filled with a finer force or energy?

Healers have used the cone shape. D. M. Walmsley has written that:

> When Mesmer wished to magnetize the whole body of the patient, using the maximum power, he placed his hands together forming a kind of cone with his fingers and drew down the apex from head to foot in front and then behind. Actual contact was not necessary since the magnetic fluid or force could act at a distance; a wand might be used instead of the hands.1

A kind of cone with his fingers. Does this not relate to the pyramid shape and its energy potential? At the same time, the use of the "wand" is interesting, and its connection with the dowsing rod and even the pendulum and magnet.

Remember, too, that the magicians of old are frequently pictured in cone-shaped hats, as are witches and Tibetan priests. And, not so long ago, the cone-shaped "dunce's cap," a reflection of the Fool, was in use in school rooms. We may ponder the thought that wisdom, that is, Great Knowledge, is often hidden in the fool.

Karel Drbal, who really got the current pyramid-mania into the air with his razor blade sharpening, has experimented with pyramid-shaped hats and has

found that several of his subjects reported an in-flowing of energy spiraling down from the top of their hats.

Bill Schul and Ed Pettit in their excellent book *The Secret Power of Pyramids* suggest that "the old practice of putting a dunce hat on a student who wasn't shaping up too well wasn't so much a matter of holding him out to ridicule as it was to send him some mental energy." And they state further that "the E. S. P. Laboratory, Los Angeles, has been conducting experiments with the pyramid shape being used as an incubator for thought-forms. It is hypothesized that the pyramid form serves as a geometric amplifier which strengthens the request or desire of the individual making the thought-form."2

We may note again the position of hands in prayer and the fact that psychically the supplicant's whole body and attitude, as it were, takes on a sort of elongated form pointing upward.

NOTES

1. D.M. Walmsley, *Anton Mesmer* (London: Robert Hale, 1967), pp. 100-101.

2. Bill Schul and Ed Pettit, *The Secret Power of Pyramids* (Greenwich, Conn.: Fawcett, 1975), pp. 174 and 176.

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For a moment let's consider what the pyramid can do for us. That's to say, what can it do for us in the everyday, practical way? We can begin with experiment certainly. And so how does one go about building a model, and for what particular use?

It is the use to which one wishes to put the pyramid that will decide its size. Razor blades, for instance, have been successfully sharpened in a pyramid only four inches in height.

For seedlings a pyramid should be about a foot and a half high; for a gallon of water, four feet is a good height. And for meditation, sitting or in a prone position, about six feet is an adequate height for the pyramid.

Is it necessary to build a base for the pyramid? Not really. However, it is sometimes difficult to keep the pyramid stable and squared if there is no base, especially if it is made of a lightweight material. If you see that you do need a base, then the best bet is to fix it permanently to the pyramid. If you do this you will then need some kind of opening so that you can place objects inside.

One method of achieving this is to use one whole side (triangle) as the door. Secure one edge firmly with a strong tape, and then close the other edge with only enough tape to hold it. With a larger pyramid you can build in an actual door. For example, if the pyramid is to be built out of plywood or other rigid material, just cut a door into one side and hinge it. On the other hand, if you construct the pyramid out of some soft material placed over a wooden frame, then you will also need to build a frame for the door.

Many people like to sleep inside a pyramid; some prefer to have one under or over their bed. Here is how you can build a pyramid quickly for placing over your bed: Find out the height of your bedroom ceiling. Anchor a small eyehook in the ceiling at what you figure to be the center point over your bed. If your ceiling height is 8 feet, then the edge length (AD) of the pyramid will be 96 inches X 95.15% which equals 91.3 inches.

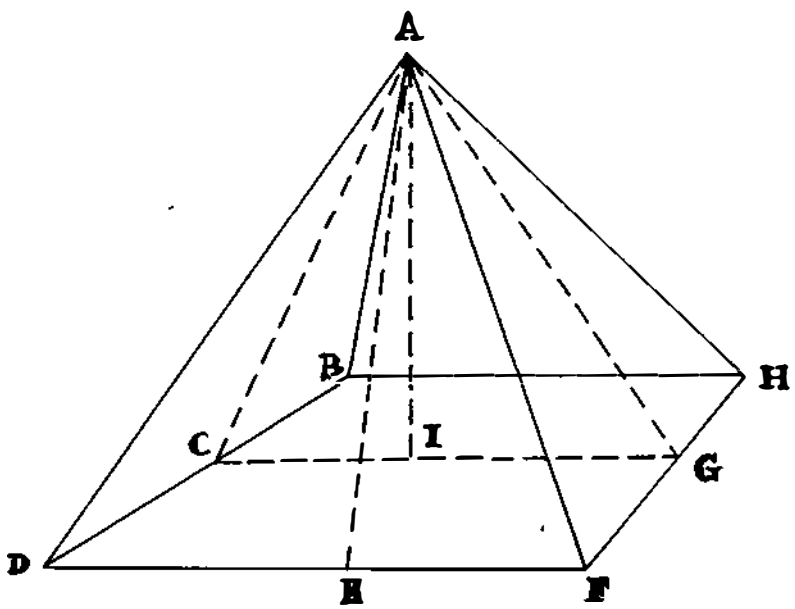
Drop a plumb line from the eyehook in the ceiling. This string, with a weight on it to keep it absolutely straight, will tell you where the center point of the pyramid (inside it) will be. This is point H in the diagram. It is necessary to mark this point because

you will use it to make a perfect square base, which will be on the floor around your bed.

Now figure your base measurement 96"/63.66% equals 150.8" (DF).

The base forms a perfect square now. DF equals FH equals HB equals BD. Now mark your base and screw in four small eyehooks at points D, F, H, B. Mark off on a wire 91.3", which is the measurement of the edge, as mentioned above. Leave an extra few inches so that you can fasten the wire. Now connect the four wires from point A to the edges D, F, H, B. Since the floor is the base, connect one corner to the next one.

Do not forget that the middle of each side (the apothegm — A-E in the diagram, for example) must be oriented north, south, east, west. For this you will need a compass. Check to find out whether there are any opposing force fields, for instance, an electrical generator, in the vicinity of your room.



It is suggested that you place the pyramid in a room that has no television or radio or other electrical appliances. Better still would be to put the pyramid outdoors, or in a room away from any electrical wiring or metal sheeting. But this may be a problem.

Be sure that the pyramid stands solidly, either on the floor or on a secure table or stand. You don't want it to be knocked into and pushed out of alignment.

As already mentioned, it should be aligned north, south, east, west. Each one of the four sides will face one of the cardinal points of the compass. Use one of the pyramid's sides as your north-south axis. True north would be more accurate, but it is said that magnetic north works equally well for our purposes. (True north varies from magnetic north by several degrees depending on the latitude. Consult your local almanac or telephone the local airport for the necessary information).

Using the same scale of measurement as above, you can construct a pyramid out of plywood for experimenting with foods, plants, and so on. Or you can make a frame with wood strips and cover it with plastic or canvas.

Some researchers maintain that *any* part of the pyramid will have an energy charge. Others say that certain spots are better than others. Still, for your model you can experiment with different parts. Some experimenters claim that the best area for experimenting is in the part that corresponds to the King's Chamber in the Great Pyramid. So a great deal of the research thus far has been concentrated on the area of the King's Chamber. To locate the King's Chamber, measure vertically one-third of the distance from the base to the apex, directly below the apex. At this level you may place objects on

non-conductive blocks, pedestals, or boxes. But make your block, pedestal, or box only as large as needed.

It is important, when placing an object inside the pyramid, that you orient it with the longest part in the direction of the north-south axis.

When you experiment with plants be sure to provide some ventilation, either at the bottom of the pyramid or in the sides.

If you wish to run control experiments (outside the pyramid) you can place the control object under a box that will have the same volume as the pyramid. But be sure, again, if it is a plant, that you have allowed for ventilation.

How to sharpen a used razor blade? Put the blade in the "King's Chamber," that is, at the one-third level in the pyramid, with its edges facing east and west. Leave it there for a minimum of one week. Use it to shave and put it back in the pyramid to get sharp again.

It has been found that when the pyramid is used for meditation it is better to sit facing north. Similarly, when lying prone, lie with your head to the north.

Once again, it is essential to take into account that since we are working in an area of extremely sensitive fields of energy, we are also part of the energy field and consequently cannot be considered separate. Inevitably, the experimenter influences the experiment. Thoughts and emotions are made up of energy, and they not only are influenced by but themselves influence other energies. The experimenter is the great unknown in the experiment.

Clearly, there is no way to eliminate or block off many of the influences that will be present. Still, we can take them into consideration—the presence of plants or animals or people, electrical currents, television or radio waves, metal, and so on. In short, keep the experimental and control objects under the same influences as much as possible. And be careful not to place your control too close to the pyramid. It can be affected, since energy radiation can come from the points of the pyramid.

Of course, to "control" oneself as a part of the experiment is very difficult. We do not know to what extent our thoughts, emotional reactions, levels of energy at a particular moment will influence the work. It may appear that we treat the experimental object and the control object with exactly the same objectivity, but our feelings and our attitudes are still unquantifiable. For example, as the plant experiments have clearly shown, it is impossible not to influence a plant with our feelings. You wish, say, for your experiment to work; and so how much will this unconscious wishing affect your experiment?

There is a method called the double-bind which can help us. It does not work so well where plants are concerned, but it will work on experiments with other objects such as water which will later be used for watering plants. Mark the containers, then mix them about so that you don't know which is which until the experiment is ended. In other words, you hide from yourself whatever information you can.

With razor blades, you can mark them, then shuffle them about, and then give them to another

person for testing who also will not know which blade he is using.

Another helpful way to check the validity of your experiments is to get friends or associates to duplicate them.

Always mark experimental and control objects clearly so that there will be no problem as to their identity. And keep a regular log on your experiments, with dates, measurements, results, and so forth.

The possible future uses for the pyramid models is almost staggering. People are experimenting in dozens of areas. Homes are being built in pyramidal shape. The possibility of garbage disposal is being looked into as a result of the pyramid's dehydration action on organic materials and its destruction of harmful bacteria. A pyramidal hospital is being considered; study rooms in colleges and schools may be designed using the pyramid shape; and the pyramid shape is being considered for mental and also for physical therapy, as well as for food storage in supermarkets. The list is a lot longer than we have room for here. Nearly every area of our present society seems to lend itself to some possibility of pyramid design.

The Great Pyramid is the only pyramid in the world that is ventilated. And as we have already noted, in experiments with plants you should allow for air to circulate. G. Pat Flanagan in his book *Pyramid Power* says that he has experimented with pyramids with windows in the sides.

The windows are holes up to one-third of the

base length in diameter. The holes do not detract from the function and seem to actually aid the process going on inside the structure.

Flanagan made his pyramids out of a variety of materials—cardboard, steel, copper, aluminum, plaster, plexiglass, wood, cement, and combinations of these materials. And Flanagan, to, found the best alignment for the pyramid to be magnetic north, which is contrary to the alignment of the Great Pyramid. "This leads me to believe the Great Pyramid was built at a time when the earth's field was aligned to the polar axis."2

The experiments of Pat Flanagan led to a device called the pyramid matrix or grid. This device has been made in small pyramids with a one-inch base. These must be machined for precision as even a very small error will affect results.

Flanagan's matrix measures 3" X 5" and it has 15 small pyramids on it. He says that food placed on the top of the matrix is affected in the same way it is affected inside the Great Pyramid.

To meet the new interest pyramid products companies have developed some interesting items. There is, for instance, the Pyramid Energy Generator. Each generator, we are told, contains its own magnetic field and the device does not need to be aligned on the north-south magnetic axis. It will apparently sharpen razor blades and electric razors, remove bitterness from coffee, improve the taste of wine and liquor, preserve cut flowers and foods without spoilage, and make tobacco taste milder.

There are two models, one with 15 one-inch pyramids, and the other with 20 one-inch pyramids.

Available, too, are a number of other "pyramid" items such as a tubular frame grid system for placement above a bed, an etheric sensor, pyramid energy plates in pocket size and larger pyramid tents, tubular frame pyramids, modular pyramid systems, and many do-it-yourself construction plans, including plans for a pyramid greenhouse. We list companies on page 160 where these items can be purchased at the end of this book. Indeed, if we are not careful "Pyramidmania" will engulf us. Still, there could be worse futures for us.

What is interesting is why and how this situation came about. Why, after thousands of years, are we today suddenly rediscovering the Great Pyramid? Did it all just happen? Or is there a rational explanation for it? Why are we suddenly interested in UFOs, extra-sensory perception, biofeedback, consciousness, energy, and pyramids?

NOTES

1. G. Pat Flanagan, *Pyramid Power* (Glendale, Calif.: Pyramid Publishers, 1973).
2. Ibid.

8

Why? And how? Let's go to the background for a moment or so to orient ourselves. The Great Pyramid was "always there." Why do we suddenly become so interested in it? Why are we suddenly so concerned with bodily energy, consciousness, inner growth and awareness, not to mention outer space, interplanetary travel, the possibility of visitors from other planets—in short, why are we so interested now in a different knowledge, a different awareness, a different reality? Is it because life is so difficult? William Pontifex, one of the most illuminated minds of our times, appears to think so. In his recent work *Quality in the Modern World*, he says:

We live, to borrow Tom Paine's famous phrase, in "parlous times." On all sides one sees the violence, the dissolution of authority, of values, even of common sense, and the emergence of what Reich called the second layer of man's character structure—that layer of sadism and anarchy which hitherto had been reined by the social establishment and the individual's own armor.

Educators, scholars, professors of a multitude of importances have addressed themselves to, and have lectured us upon the reasons for our current *cul de sac*. But because they—as we—are an indissoluble part of what created the situation their efforts come to naught.

We are definitely up the creek, as the old saying goes.

For years we were educated, in other words, molded into conformity, a conformity that even took into account what sort of "rebels and revolutionaries" it would permit; even what sort of Devil and what sort of God were acceptable. All of which was postulated on the arrogant assumption that man was the center of the universe, the "highest form of life," the image of God. And it is of course seen through . . . our own interpretation of what we see.

Where the devil *is* reality? Is there such a thing? Is there something other than what we have been forced to become? A real reality . . . somewhere?

For this question can be heard again and again—sometimes in the most nauseating

enterprises and urgencies to better ourselves, to become conscious, to "let go" and "be with it." These injunctions to change overlook the obvious fact that if we *could* change we would have done so long ago. Or, it could also be put, if we *really wanted to change* we could have done so. "Everyone" hates war, violence, lying, and those subtly ubiquitous arts and crafts that are the warp and woof of commercial and so-called artistic enterprise—pandering, legal thievery, emotional pillage, and self-satisfaction. And yet, here we are. That's what "makes the world go around."

A glance at the daily record . . . reveals not only the fact that we are impotent as regards any possibility of dealing intelligently with our situation, but that we are fooling nobody but ourselves as we rush further along the road to becoming not men and women but parasites in a universe that has given us a very grea deal—for instance, life—and for which we have returned nothing. We pay nothing, nothing more than our wooden tokens; our religions, our sciences, our arts—offered for nobody's benefit but our own egoism. And thrown in as a sort of "bonus" is our not-to-be-overlooked, highly developed art of destruction, the fruits of which will be enjoyed by those who come after us, if indeed, anyone does.

Nietsche put it: "I call an animal, a species, an individual depraved and decadent when it loses its instincts, when it selects, when it *prefers* what is injurious to it."

but we remain inured to anything but our view of man as a *reasoning* creature, nature's "conqueror," the custodian of the planet. At least King Kong returned the lady in one piece. And it goes on. The lie of a hundred years ago is the lie of a hundred days ago, and it is the lie of right this minute. Will it ever change?

Does anybody really want it to change?

It must be clear by now—it has been *said* often enough—that while we want to change we don't wish to pay the price; while we hate war, we love all the things that create war. And so it is you and I who "secretly bombed Cambodia" or publicly bombed whoever else with our superfast cars, our adroit sarcasms on that funny TV show, our glittering teeth on the dust jacket of our book. And our rebels and revolutionaries—our "against" people—by their very existence as such, ensure its survival. But perhaps it should not change. Let the hurricanes come, and the plague and the shrinking of the feel of life in our bodies. Nature, maybe—God?—will deal with it.

Is it too grim a picture? We are trying to set forth the background, the conditions which have—it seems more and more evident—engendered the current, almost rabid interest in finding a new reality; or, as some have put it, the old one that was lost.

Well, it is as it is. At the same time, is it not true that something strange is happening, along with the bursting of what we have called the second layer, the repressed layer and its

spilling over in acts of violence? Isn't it so that people are turning to "something else"? Not to religion *per se*, not to therapy any longer, and not to politics, that cancer that is never seen for what it is, a disease, a wrong means—but to the *third layer* which lies deep inside us, to a real reality.

We refer to the growing concern with Life—life as force, as energy, as a sense of awareness of oneself. Briefly, what we had as children before it was stolen from us and we were driven into the embalmed state of adulthood.

For, yes, concurrent with the drive toward ecological disaster and personal suicide while still in the ambulatory state, one sees the surge of life. It is hopeful—not from the point of view of saving society; a questionable enterprise when one ponders on who would be saved, who would get into the lifeboats first—but from the view of an opening, a wish to be men and women again, as we were once children, so long ago.

Well, we have addressed ourselves at some length to the situation, looking at it perhaps with an eye that some may consider somewhat mordant. Yet, it is just because so many people have found the old lies unacceptable any longer that they are searching for something else.

And yet, is this search for a new reality solely up to us? Can man reach a new level of consciousness by his own efforts? Alone? Or is it, as some have

maintained, that some "idea" may be trying to reach us? Perhaps a new current of energy, or an old one, (it doesn't matter) is opening to us, *or we to it*.

> The truth is that the universe is larger than life. There are influences playing upon the earth quite incommensurate with the tiny range of vibrations available to the senses. Moreover, these influences vary from age to age. Why, for instance, did atomic theories make no progress for over 2000 years? *It is not due to any increase in man's intelligence*, but is the result of changing cosmic influences which are responsible for the present tremendous growth of scientific knowledge. It is that many major advances have been "discovered" by several independent investigators at the same time. [italics ours] 1

And so, if we can agree at least tentatively thus far, we see that in order for new ideas to come to us, a certain "climate" is necessary.

These ideas of energy could never have appeared in the so-called Dark Ages, for instance, nor in the first half of this century. And we have only to glance at the record to see what happened to Reich, to Mesmer, to Giordano Bruno, to Galileo and a host of others to see that this is so.

It has been said that true Knowledge is hidden—that is to say, the Great Knowledge that built the Pyramid, the Sphinx, Stonehenge and other structures and that which is beyond even our most advanced science—but that in difficult times, times

of holocaust, wars and revolutions and great upheavals, it is somehow "released" and becomes available for those who seek it.

Perhaps that is a meaning for our difficult times. Maybe this explains why on the one hand we are wracked with the most appalling difficulties and disasters, while on the other hand, we are literally bombarded with new ideas—energy, pyramids, biofeedback, healing, meditation, talking plants, space travel, and "visitors," to name only a few.

In any event, maybe such a view of the situation will help us toward an understanding of what *is* in the Pyramid. What is there—really? And can it be used by us? And how?

NOTES

1. J.H. Reyner, *The Universe of Relationships* (London: Vincent Stuart Publishers Ltd., 1960), p. 10.

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It was a good many years ago that Mark Twain made his celebrated remarks chaffing the vegetarians for their concern over eating meat. If one were going to object to the pain suffered by an animal when it was killed, the humorist said, then what about the pain a fruit or vegetable is subjected to under attack of knife and fork or human teeth?

But perhaps the creator of Tom Sawyer and Huck Finn knew something beyond his wit in respect to the feelings of vegetable and plant life. Maybe he was actually more serious than he appeared to be. Most real humorists are, after all.

For today, scientists all over the world are

learning that plants do indeed have feelings not at all unlike those of human beings. They have discovered that plants are responsive to affection, suffer pain, even loneliness, that they react to love and hate and, furthermore, that they can be adapted to the needs of mankind.

And there is also the growing suggestion that plants may be trying to communicate with us, that they may be a sort of "link" with another kind of reality.

The astonishing idea that plants could be perceptive and able to communicate with human beings, and human beings with plants, received its current impulse in the United States as a consequence of a series of quite accidental discoveries just ten years ago by a New York lie detector expert named Cleve Backster.

Presently, the evidence of a sort of primary perception in plants has brought about a vast number of projects in the U. S., the USSR, and in many other countries. In just the United States, for instance, at least thirty universities and a great number of private laboratories are duplicating Backster's experiment, in which sophisticated equipment actually recorded the strong reactions of plants to the killing of brine shrimp.

It was Backster's own skepticism that brought out the startling knowledge that plants could think and emote. For Backster was no dreamer, no occultist, and he apparently was not a "sensitive" in even the widest meaning of the word, but rather was a hardcore investigator who demanded facts.

Indeed, Backster was a no-nonsense former member of the C. I. A. And because of this "foundation," one might put it, his discoveries were seriously considered by the scientific establishment, and eventually they achieved worldwide recognition.

Backster's laboratory evidence, which was reached under properly prescribed scientific methodology, suggested that plants, animals, and human beings appear to be connected through some mysterious medium that enables them to communicate instantly and at a distance. Moreover, his evidence supports the findings and earlier views of a long line of distinguished scientists. It was as though Backster had dotted the "i."

Cleve Backster is an authority of many years' standing on interrogation by means of the lie detector. It should be explained that a galvanometer, which he used, is part of a polygraph lie detector which, when attached to a person by wires through which a weak electrical current is run, responds by moving its needle or pen. This makes a tracing on a moving graph, reacting to mental images or any surge of emotion, even if very slight, on the part of the person.

Backster's great interest in plants was born when he was about to water his dracaena. Being experimentally inclined, he wondered if the time it took water poured on the roots of the potted plant to reach the tips of its leaves could be electronically measured.

He placed an electrode on each side of a leaf of his dracaena. After pouring water onto the roots of the

plant he found to his astonishment that the galvanometer was measuring less, not more, conductivity than he had supposed it would. In a word, after maybe half a minute, the tracing showed a contour similar to that of a human being who might be undergoing an emotional stimulation of short duration.

Was the plant actually displaying emotion?

Backster decided to check it all out as he would any other scientific datum. He decided to try the accepted "threat-to-well-being" test which had been devised to show an upward swing on a human's graph. His intention now was to burn the leaf to which the electrodes were fastened.

But the very instant that the image of fire appeared in Backster's mind, even before he could strike a match, the recording pen raced off the top of the chart. At the same time, he noticed that there was no reaction at all from the plant when he only pretended that he would burn the leaf. It was quite clear that the dracaena only registered fear when there was a true and definite threat to its well-being.

Probably Backster's most famous experiment was the one in which he dumped some brine shrimp into a pot of boiling water. Again the polygraph needle jumped. It was from this, and from other experiments along similar lines, that Backster deduced that plants are affected by threats to *other* living tissue also.

In further experiments he established the fact that a kind of bond of affinity exists between a plant and its keeper, no matter how far apart they may be. Backster discovered this when he went on a three

thousand mile plane trip across the United States. Checking with a friend who was "tuned" to her own plants, Backster learned from synchronized watches that the plants reacted to their keeper's emotional states during each take-off and landing.

It is important to remember that Backster was getting his evidence through purely scientific methods. His first experiments were written up in no less an organ of probity than the *Wall Street Journal*, and then in the *International Journal of Parapsychology*. Since then, many publications have discussed his work while the book *The Secret Life of Plants* by Peter Tompkins and Christopher Bird has been very popular.

But, of course, experiments with plants do not begin and end with Cleve Backster. Paul Sauvin built equipment able to send a message through a philodendron which turned on the ignition of an automobile!

Before Backster, Sir Jagadis Chunder Bose, the noted Indian physiologist, demonstrated in the early years of this century that plants have a perfectly adequate nervous system and something that pulsates, rather like a heart.

More recently, Marcel Vogel, an IBM research chemist in Los Gatos, California, studied Backster's original article. Although he was skeptical at first, Vogel shortly had his students, who were IBM engineers, duplicating Backster's experiments. To his great surprise, Vogel discovered that when his students discussed engineering his plants showed little reaction, if any, but that when they started talking about sex, the plants immediately manifested

interest. He found something else that the ancient Pythagoreans knew, which is that plants react to music, and to ghost stories!

At Temple Buell College in Denver, Mrs. Dorothy Rettalack grows plants to music. She has reported that they grow well to Bach and the Indian sitar music of Ravi Shankar, but when they hear acid rock they cringe, shrivel, and eventually die.

Vogel tried an experiment with two leaves he had freshly picked from a single plant in his garden. One of these he put by his bed and paid attention to it each day, willing that it would live and have a healthy life. The other he left by itself in another room. The leaf that had been left alone died, while the one to which Vogel gave attention thrived. Vogel asserted that love is expressed to a plant in the form of a wish for it to be happy and grow.

Some remarkable experiments have been conducted for a number of years by Reverend Franklin Loehr whose *The Power of Prayer on Plants* created a sensation over a decade ago. Reverend Loehr discovered, and verified scientifically, that loved plants grow, while unloved plants will wither and die. He revealed that plants that are "prayed over" show greater resistance to insects, drought, and other natural hazards.

These are experiments that you can try in or out of a pyramid. As we have already noted, one of the big boons of the pyramid interest is the fact that the financial outlay is so small, and the rewards from experiments so great. Plants, for instance, are certainly not expensive.

It sounds so simple—to "love" a plant. But what does that mean? What is loving something, what does it mean to pray over something? At least a part of it must have to do with concern, with attention. When you love someone or something you are concerned, you pay attention to the needs of the object. As with people, so with plants. With anything.

And what is attention? Does it not have to do with the passage of energy? When one feels love for or from another person, isn't it a sort of energy, a kind of movement of feeling? One becomes softer, freer, "happier," meaning by that word more open, more able to see and hear and feel what is going on. More *sensitive*.

So it is energy that feeds a plant and a person. And it is energy that we are speaking about in the pyramid. There is nothing sentimental about this connection between energy and love; and indeed, it is too bad we have to say so, but the word love has been so misused over the years that it has lost all meaning.

Christianity is known as the religion of love. A reading of the Gospels will reveal the emphasis that the Christian teaching puts on attention, that is to say, on being awake, aware, here and now. Do not sleep. Awaken. Watch. So it is back to love. But, of course, real love has absolutely nothing whatsoever to do with the mawkish meaning that we give the word these days.

What is the energy that is in the pyramid shape, and just how does it affect us? Why does it help plants to grow, seeds to germinate, people to become refreshed?

Is it only the *shape* of the pyramid that is the point? Would some other shape do as well? And if so, then what creates the energy, what brings it? And let's not overlook the fact that there are many, many people, probably a majority, who feel nothing of this energy.

People still believe that reality is only what can be seen and measured. But we can no longer accept the view that science "knows it all," that only what can be "scientifically proven" is so, that we can only believe what it is possible to measure and explain.

As Blake has told us, man's perceptions are not limited by his organs of perception. He perceives more than can his senses. Children know this, of course, before they are programmed into adulthood a state in which one does not trust one's own perceptions, but must see everything as everyone else sees it.

Pyramid power, or energy is "invisible", although we have mentioned that energy can and has been seen and also photographed. Still, for the ordinary viewer, it remains invisible. It has become a challenge to our perception.

But we can prove it or disprove it *for ourselves*. It is the only way. It cannot be taken on mere faith, because then it doesn't work. It is much too subtle for the experimenter who claims to be fair, but inside really does not believe that anything could be there. It comes down to this: Just as with healing, the person needs to believe in the healing energy, so in trying to experience the energy of the pyramid one needs to be available to it.

Skeptics, to be sure, crow that this is blind faith.

Well, if blind faith *works*, then why not use it? As Charles d'Eslon so sensibly replied to the charge of Louis XVI's Commission of Inquiry when it claimed that Mesmer's cures were "imagination": "If treatment by the use of the imagination is the best treatment, why do we not make use of it?"

The final answer, to be sure, is up to oneself. One can experiment, verify, and either prove or disprove. It is up to oneself. And this is one of the beauties of studying the Great Pyramid, and its Power.

10

In Saskatchewan, Canada, architects have built trapezoidal rooms and unorthodox corridors in a hospital for schizophrenics, and it has been found that such an environment is salutary.

Buckminster Fuller's geodesic bubble may also lead to a new form of environment, for this, too, would seem to be a healthy shape in which to live. After all, the world is round.

Consider what L. Turenne says in his book *Waves from Forms*; that various forms, for instance, spheres, semispheres, pyramids, and squares act as different types of resonators for the energy of the cosmos, the sun, and the energy of our planet.

Similarly, the shape of a musical instrument, such as a piano or violin, gives a certain tone and quality.

Black Elk made these comments:

> I came to live here where I am now between Wounded Knee Creek and Grass Creek. Others came, too, and we made these little gray houses of logs that you see, and they are square. It is a bad way to live, for there can be no power in a square.
>
> You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round . . . The sky is round, and I have heard that the earth is round like a ball, and so are all the stars. The wind, in its greatest power, whirls. Birds make their nests in circles, for theirs is the same religion as ours. The sun comes forth and goes down in a circle. The moon does the same, and both are round. Even the seasons form a great circle in their changing, and always come back again to where they were. The life of a man is a circle from childhood to childhood, and so it is in everything where power moves. Our tepees were round like the nests of birds, and these were always set in a circle, the nation's hoop, a nest of many nests, where the Great Spirit meant for us to hatch our children.
>
> But the Wasichus (Whites) have put us in these square boxes. Our power is gone and we are dying, for the power is not in us any more.(1)

Buddhist architecture, it was noted by C. Piazzi Smyth a hundred years ago, is "essentially circular . . . even to the extent of surrounding their topes, or solid domes, with columnar pillar stones." (2)

Nor should we overlook the fact that Stonehenge is built in a circle, as are other sacred structures. The sacred city of Machu Picchu, high in the Andes in Peru, is situated as part of a ring, or circle or triangle of three mountains.

Indeed, one finds all through sacred writings, traditions, religious teachings, myth, and folklore reference again and again to the circle—the return to one's Father, to oneself, to the Beginning.

Even our clocks and watches are round. But we see time as linear. It starts here and goes to there . . . we suppose. But movement in our world is never straight. It only appears to be straight. "There are no straight lines in nature." What goes out always comes back, returns to its beginning, somewhere, at some point.

It is the same with energy. If one throws out one's arms, the energy "goes," and it is so to speak "lost," at any rate, from us. But if one moves with an awareness of one's movement, of one's self, one's base or core, the energy goes out but then it returns. Anyone who has worked in *T'ai Chi* will know this to be so; even anyone who has ridden a bicycle.

Shape and form have become more and more a point of interest to architects. Karel Drbal is quoted by Ostrander and Schroeder in their *Psychic Discoveries Behind the Iron Curtain* as maintaining that the sphere and the pyramid form have a healthful

effect on humans. And he goes on to say that some researchers feel that if hospitals could be built in this form then patients would get better more quickly.

Buckminster Fuller feels the same; that hospitals and other places of healing should be other than the cube shape which they are at present.

Edward T. Hall, in his compelling work, *The Hidden Dimension*, writes of the experiments of Humphrey Osmond, director of a large health and research center in Saskatchewan.

Osmond's hospital "was one of the first in which the relationship between semifixed-feature space and behavior was clearly demonstrated." He learned that, as everyone knows, people have deep personal views about space and furniture arrangements, but that there is something much deeper than just personal preference. There is the question of contact. For instance, corner situations with people at right angles to each other produced six times as many conversations as face-to-face situations across a 36-inch span of table, and twice as many as a side-by-side arrangement.

Unquestionably this has a great deal to do with energy flow. What induces conversation at one time and avoids it at another time? What sort of arrangement of furniture, and what sort of space and form will permit a useful energy flow? These are the sorts of experiments that are being conducted all over the country.

And they are being conducted not only by doctors and architects and social planners, but also by laymen and women from every walk of life.

Hall has gone into this subject at great length, and with considerable depth.

> Much of Frank Lloyd Wright's success as an architect was due to his recognition of the many different ways in which people experience space. (3)

Do people experience space according to the energy they are feeling? Of course this can vary. But again, one can experiment with oneself in a pyramid shape, or with friends.

A very simple, and interesting, experiment is the eye test. Buy or make an optometrist's chart with the different sizes of letters of the alphabet. Check your vision, or someone else's. Now sit in the pyramid for a certain length of time: then check your vision to see if it is different. Be sure to verify the conditions of temperature, weather, light, etc., and keep records.

It is interesting to try this sort of experiment in different kinds of rooms—a room that is cluttered with things, a room that is totally empty. There are dozens of similar experiments that you can think of.

And so, perhaps you see that you experience space differently at different times. We are reminded too of the "experiment" that was made by a group of writers when they lined an entire room with materials similar to those in an orgone accumulator. But this sort of "experiment," while being interesting or fun, needs a more controlled approach. A room, after all, is not a portable accumulator.

Nevertheless, the effort was there; and anyone can try building an accumulator to see how it matches with a pyramid. What are the differences? Are there any?

One thing that many people who have spent any length of time in a pyramid do mention is the loss of reality checks. One's state *does* change. In California, John Lilly, author of *The Center of the Cyclone*, has conducted fascinating experiments in his sensory deprivation tank.

Many writers have recorded their own and others' experiences of a changed state inside a pyramid. But the best way of checking is to try it for yourself. Build or borrow the use of a pyramid large enough to sit, or stand, or lie down in. Unquestionably, it will be a subjective experience. Nevertheless, something can happen. To be sure, there is always the danger of embroidering on the experience, imagining. But one needs to try for oneself.

Of interest to anyone concerned with these matters would be Dr. Paul Brunton's account of his night alone inside the Great Pyramid.

We will remember that Captain G. B. Caviglia also stayed in the pyramid; indeed he set up housekeeping in the King's Chamber, but he left no written record of his experience.

Brunton, on the other hand, tells of his night in the Pyramid in *A Search in Secret Egypt*. No one, as far as was known, had stayed in the Pyramid for maybe a hundred years. But in the early 1930s Brunton managed to gain permission to do so, only after great difficulties.

But numbers of people have now spent nights and days inside their own pyramids—and with most interesting results.

There is, at present, a pyramid village being constructed in Canada which consists of fifty 80-feet-high greenhouses. This is experiment on a large scale. Of course, anyone can build his own pyramid greenhouse. Plans can be purchased for a reasonable sum from *The Great Pyramid Cheops Research & Development Co.* The company's address is listed on page 160.

Meanwhile, Michael Kelley of "Pyramid Cheops" is working on blueprints for a pyramid house. So is Willie Mayfield of Colorado Springs.

One of the more ambitious projects is a pyramid village in Fort Lauderdale, Florida. For information you may write to Jack Tennyson at 9410 Live Oak Place, Fort Lauderdale, Fla. 33324.

The pyramid shape would be excellent for the storing of documents. And in fact it is said that this is one of the purposes of the chambers in the Great Pyramid that have not been found, or that are underground. Here, it is said, the Great Knowledge is kept.

Pettit and Schul caution against using aluminum siding or aluminum-faced insulation in your pyramid house. The reason for this is that there is apparent blocking or absorbing of electro-magnetic forces. In any case, no matter what materials you use, it is wise to first construct an exact prototype of the structure and over a period of time conduct a series of tests.

They suggest that while the pyramid shape does not offer much space economy because of the slopes, the area where the walls meet the floor or deck can be used profitably for storage. And they further suggest that in order to eliminate electric currents circling the pyramid shape, it is better to place electrical wiring near the base with the leads running up to wall outlets.

Very likely one of the chief objections to any extensive building of pyramid houses would be just this problem of uneconomical space.

And yet, as Edward T. Hall has aptly indicated, the whole question of space needs to be opened. Buckminster Fuller also has urged this endeavor, as has Marshall McLuhan in a related area; that is, the "space" of communications.

But simply compare the difference when you enter a room in a modern apartment complex which has been constructed to precise economical measurements, with your experience on entering an old-fashioned room with high ceilings, tall windows and doors, vistas, perspective, and "wasted, nonfunctional space." There is no question at all that the "baronial mansion" has a more relaxed feeling for its inhabitant than does the apartment-flat of our modern times.

These are questions that better minds than ours have grappled with. And what is the answer? Perhaps it lies in what the individual is after. You, as we have said again and again, can experiment for yourself—and without any great expense.

The question is raised now as to whether it is "all a

passing fad," a sign of our agitated times, or is it that we are somehow, in some way taking a step toward a more intelligent contact with our environment and with the energy that is that environment. Is Pyramidology going to stay with us?

It's a question that is being asked, but we see no reason for dwelling on it. It will stay with those who are interested, just like anything else. It is, we suggest, an integral part of the consciousness revolution that is everywhere in progress.

We should emphasize that it is wise to contact anyone who has already experimented along pyramid lines. We have found that this is most useful, saves a lot of time, and is wholly rewarding in the exchange of interest. It is refreshing to talk to people who are wholly interested in their research and not concerned with frustrated ego-striving on the competitive level. After all, we are all in the same boat, children as far as the Pyramid is concerned.

These are not easily grasped, these ideas, unless one understands something already. The problem is, as Ouspensky suggested, that people are frequently dead inside, without inner movement, and so they see everything as static, settled, explained, immovable, and in straight lines. For them the Great Pyramid is a pile of stones, not alive, but dead. And this points up once again the importance of the experimenter.

The point is that in order to control one's observations, one can organize one's experiments in such a way as to study nature, and not one's

modifications of nature, as Reich so clearly showed. For we all interpret what we see, and we study *that*. If we see the Pyramid as mere stone, then we will study mere stone.

> I explain nothing about the nature of a two-year-old child if I let him make a pattern of triangles and squares. I only say something about the particular situation into which I have placed the child, i. e., how he reacts under this special condition. Things are different if I first observe the child in his natural environment. There the child creates his own conditions of life; he is not reacting to a condition created by me. (4)

Reichenbach conducted his experiments with subjects he called "sensitives," that is, people who were sympathetic or conducive to the work he was engaged in. Mesmer only accepted patients he felt he had a good chance of helping. It is so with most honest doctors. Actually, one finds this to be the case just about everywhere in life—one works with people with whom one *can* work, insofar as the choice is allowed.

Not everybody is going to feel the energy of the pyramid when he or she sits inside one. Some will, others won't. Some won't today, but will tomorrow. And like any real experience, it is virtually impossible to describe it in words. One cannot give a blind person the experience of the color red by describing it to him.

Still, what is it that is experienced? What happens? What, for instance, is happening to your razor blade or plant or oranges when they are in the pyramid or in an accumulator?

One day recently a housewife struck a kitchen match on the side of its box and, perhaps because she wasn't quite paying attention, the entire box caught fire and her hand suffered an extreme burn. While the doctor treated it, he didn't hold out much hope for an early recovery of the use of the woman's hand. In fact, the prognosis called for a rather long period of recuperation.

However, the lady had an orgone accumulator in her home and she immediately put it to use. In a very short while, through the use of the "shooter" attached to the accumulator, she cured her hand back to normalcy.

The orgone accumulator is simply a device for accumulating orgone energy. The originals were boxes slightly smaller than a telephone booth. There were variants in construction on the basic accumulator, but primarily the floor, walls, and ceiling consisted of several layers of alternating organic and metallic material.

The organic material attracted and also collected orgone out of the surrounding atmosphere. The metallic material both attracted and repelled orgone. As a result, the organic layers of the accumulator attracted and soaked up orgone, while the metallic layers drew it from the organic material and radiated it into the inside of the accumulator, where the person would be sitting.

The effect of the accumulator on a person is one of "charge." That is, the energy which has been mobilized by the accumulator via the attraction and repulsion process meets the energy given off by the patient, while at the same time drawing off the external energy stasis that is the outer part of his armor. His outer "crust" has been broken, and he is porous, open. He will now draw energy from the accumulator.

Attached to the accumulator is the above-mentioned "shooter," a bucket of galvanized water with a section of BX cable with its inside wire removed. This forms a "draw" or "shooter." It was with this shooter that the housewife cured her burned hand.

This brings us to the question of materials in the Great Pyramid. Reich used organic and inorganic matter in a certain relationship. Was it simply a question of the materials with which the Pyramid was built that gave it its special properties? Or was it a special kind of materiality, a relationship of all the materials and parts, the tensions and stresses and relaxations—in a word, the vibration or *sound* of the Pyramid that was and is of such importance?

Can the pyramid cure? Does it have the same, or a similar, effect as the orgone accumulator? What actually takes place in energy healing? And what takes place when you put a plant inside a pyramid and it grows better?

We *are* energy. Man is a part of a universe, part of a vast ocean of energy. Some of this energy takes the form of matter and becomes one's body, one's thoughts and feelings, one's behavior. Everything is

energy and everything is material. So energy becomes matter and matter becomes energy.

The point is that one has the illusion of being oneself—permanent, indivisible, an entity, and separate from everything else. But the fact is that one's body, thoughts, and feelings are always changing. Consider the fact that certain cells in our bodies have a lifetime of three seconds, our time. Others have a lifetime of twenty-four hours. Our bodies are constantly changing, dying and being reborn, but we have the illusion that we are static. A person is full of energy; he is energy. He is born of it, with it, in it. How we handle our energy is the big question.

A person makes the effort, as it were, to "handle" his energy, his Life Force. He becomes an artist, a clergyman, a carpenter, an alcoholic, simply in order to accommodate that force. Sometimes it is too much for him. Sometimes the energy thickens into a "materiality" and becomes a stasis, or it breaks against his tensions, his armor, and smashes through. The psychotic and the criminal "handle" their energy in this way. In a more socially acceptable manner, so does the politician. There is a clear similarity in the weather. When the atmosphere becomes thick with pollution nature adjusts by bringing on a hurricane. And indeed, wars and revolutions are subject to laws of energy and cycles as are the weather and individual people.

Is man then a true part of the universe, and the universe a part of him? And is it his separation from this awareness that has engendered his dis-ease, psychologically as well as physically? Is man, in

short, a transmitting station of forces of the universe, and potentially a transformer and as such is he not then needed?

Clearly, man needs the force of life in order to exist, to move, to speak, to take thought; and perhaps the Life Force also needs man. For why did that Force pick man in which to appear? Perhaps it is the acceptance and understanding of both these directions that sets up a circle, a magnetic current—the going out and the return that we have already mentioned, that is, *contact*.

The practice of healing through the laying on of hands, by touching, stroking, or making passes close to the body, curing by means of a movement of the Life Force, runs all through history from the very earliest times.

There has existed at all times the belief that certain individuals could influence others by the use of certain powers. These powers could be used for good or for evil. We are reminded, in the former case, of the laying on of hands in benediction; or "blessing."

But places also have been known to cure. Lourdes, St. Anne de Beaupre are notable examples.

In *The View over Atlantis*, John Michell says that:

> These various stories of the magic location of sacred sites are not confined to Britain, but refer to a geomantic tradition once universally known. All over the world the centers of

> spiritual power were discovered by means of a system which combined science, astrology and intuition. Above all, in China, not only was every sacred building magically sited, but the Chinese geomantic principles are known, for the practice of divining the sites of houses and tombs was carried well into [the twentieth] century.

And again:

> It was recognized that certain powerful currents, lines of magnetism, run invisible over the whole surface of the earth . . . It amazed the Chinese that materially advanced Europeans should be quite ignorant of the geomantic science, so culturally retarded that they could see no further than the visible surface of the landscape.(5)

The same "lines" can be found in the human body, as understood by the acupuncturist and the *naprapath*, and also the orgonomist.

Special areas—a tree, a hill, a mound—contain very frequently a fine energy or emanation. At the same time, certain people, using the principles of "sacred engineering," have erected symbols of the "center": for instance, the maypole, the dolmens in Asia and other parts of the world, Lourdes and St. Anne de Beaupre, and of course the Great Pyramid.

In numerous instances societies have performed rites around or in such a place, as for instance the

North American Indian's dance looking at the sun. And let's not overlook the ubiquity of the legends about the Tree of Life, "the sacred tree at the center of the earth . . ."

And so we are dealing with something quite mysterious—energy. And we have spoken of its various aspects at some length not only out of interest but as a step toward a more practical way of experimenting.

Of course, anyone can build pyramids and experiment just like that. And it would be fun. But to what purpose? It can be so much more rewarding if you can begin to search for the connection between your experiment with the pyramid and other aspects of life.

For instance, it is interesting to note that Tibetan priests have cured sick people through sound. American Indian healers have also practiced in the same way. But for years so-called rational, enlightened, civilized authorities have denigrated such methods.

And yet, what is sound if it is not vibration? And at least our part of the universe is said to be filled with vibrations. Moreover, the new techniques and equipment are often based on vibration; for example, x-ray.

And so when you place an object inside a pyramid you are dealing with vibration, sound, energy—yours as well as that of the object, and the universal energy as well. Just as a healer does. And without knowing it, in most cases, it is the same with someone playing a musical instrument. Even speaking, moving, thinking, and feeling are vibration.

Is it vibration that the Pyramid is also leading us toward, as well as being an observatory, a scale of the earth, and so many other things? But before we get back to our experiments, let's take a look at one more aspect of the Pyramid, which of course will influence our experiments—and this is mathematics. We are referring to the *golden mean* which shows up in the dimensions of the Great Pyramid, and, indeed, in many other structures—including human beings.

NOTES

1. Neihardt, *op. cit.*, pp. 198-200.
2. C. Piazzi Smyth, *On the Antiquity of Intellectual Man* (Edinburgh: Edmonton and Douglas, 1868), p. 104.
3. Edward T. Hall, *The Hidden Dimension* (New York: Doubleday & Company, Inc. Anchor Books, 1969), p. 51.
4. Wilhelm Reich, *Ether, God and Devil* (New York: Farrar, Straus and Giroux, 1973), pp. 101-102.
5. John Michell, *The View over Atlantis* (New York: Ballantine Books, 1973), pp. 46-47, 49.

11

Let's talk for a moment about a man who lived in the thirteenth century. He lived in Pisa and his neighbors called him "the Blockhead." His name actually was Leonardo, and he was the son of a man named Bonaccio, which meant "Simpleton." But it was Leonardo "the Blockhead" who, as it were, stumbled upon one of the great mysteries of our universe.

Leonardo is known historically as Fibonacci; meaning "Son of the Simpleton." Fibonacci grew up in North Africa in the city of Bugia. He was educated by the Muslims of the Barbary Coast, who taught him the Arabic system of numerals—that is, "96" as opposed to "XCVI."

When he was twenty-seven years old, in 1202, Fibonacci published *The Book of the Abacus* (Liber Abacus). This memorable manuscript was the chief means of introducing Arabic numerals into Europe. This alone was no small accomplishment; however, within a certain section of the book Fibonacci spoke of a theoretical problem that has drawn the fascinated interest of scholars for centuries.

Fibonacci "solved" the problem through a mysterious series of numbers that have intrigued mathematicians for centuries and have led them through the domains of music, astronomy, art, biology, architecture, botany, and oceanography. Even today nobody seems able clearly to explain their import.

Here is the problem posed by Fibonacci: Someone puts a pair of rabbits in a certain place. This place is enclosed on every side by a wall. The question is to discover how many rabbits will be born there in the space of one year, it being assumed that one pair of rabbits produces another pair, and that rabbits start to bear young two months after their own birth.

Nobody knows whether or not Fibonacci actually bred any rabbits; but he certainly produced a succession of numbers that grew dramatically to say the least.

He reasoned that in the first month the original pair did not breed, but that after that time they produced an additional pair each month. By the fourth month the offspring reached maturity and then they began to breed also. At this rate, at the end of 12 months the original rabbits and their offspring would number 233 pairs. Fibonacci listed

the total pairs of rabbits at the end of each month and developed the following sequence of numbers: 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, 144, 233, 377, 610. Each number, Fibonacci realized then, was the sum of the two preceding numbers. For instance, 1 plus 2 equals 3; 2 plus 3 equals 5; 3 plus 5 equals 8, and so on, presumably forever.

But this is something more than just random numbers. Those who have studied the sequence have found that each number has a special relationship to the numbers surrounding it. When you divide a Fibonacci number by the next highest number you will see that it is exactly .618034 times as large as the number that comes after it; though of course this works after the 14th number in the series; because the Fibonacci numbers must be large enough to be exact.

And we now find that .618034 is a magic number.

The golden proportion of .618034 to 1 is the mathematical basis for the shape of the Parthenon, playing cards, sunflowers and snail shells, Greek vases, and also the great spiral galaxies of outer space.

The Greeks based a great deal of their art and architecture on the proportion of .618034 to 1. They called it the *golden mean.*

It seems that the Greeks did not understand the mathematical basis for the golden mean, but they did know that it was pleasing to the eye. They defined the golden mean as the point that divided a line into two parts in such a manner that the smaller part was in proportion to the larger part as the

larger part was to the entire line.

It has been said that the earliest evidence of man's knowledge of the golden mean lies in the Great Pyramid. Because age has crumbled the capstones of the pyramids of the Giza plateau their exact original heights must be estimates.

But it is claimed that the Great Pyramid was originally 484 feet 5 inches in height. When this is taken down to inches we have 5,813 inches; and we may note that 5, 8, 13 are numbers in the Fibonacci sequence. Is it correct? Is it a true figure of the height of the Pyramid? For if it is, then we have found an amazing calculation. If the height of the Pyramid was considered to be the radius of a circle, then the circumference would be 36,524.2 inches. And the exact length of a year is 365.242 days.

We are getting down to principles here. There is a suspicion that a single principle lies behind everything in the universe. Some people call it God. And while we would not for a moment be so impudent as to suggest an approach to such a Source, we do feel that we are on the track of something—something that is in the Great Pyramid, and which gives it its energy.

The Pyramid includes the principle of the triangle. From the triangle the pentagon and the pentagram can be developed. Both of these will be inscribed in a circle when a series of triangles is drawn. Both of these forms reveal the golden mean, with involved divisions of the figures separating lines into proportions of .618034 to 1.

Expand the golden proportion to a four-sided figure. Suppose you draw a rectangle with the smaller side. .618034 as long as the larger side, you will then have a pleasing piece of art. Pythagoras and Euclid called this the rectangle of the Divine Section.

We have already spoken of Gustav Fechner in relation to Karl von Reichenbach. In 1876 Fechner measured the dimensions of thousands of rectangles—windows, playing cards, book covers, writing pads. He discovered that as a rule their proportions were quite close to the golden mean. Fechner and later Wilhelm Max Wundt tested hundreds of persons to see what their preferences were in regard to rectangles of various proportions. Around seventy-five percent favored the proportions of the golden mean.

"The golden mean, triangle and rectangle all formed the basis for much of the classical art and architecture of the Greeks," says William Hoffer in his fascinating article in *the Smithsonian*. And he quotes Plato:

> It is impossible to join two things in a beautiful manner without a third being present, for a bond must exist to unite them, and this (bond) is best achieved by a proportion.
> For, if of three magnitudes the mean is to the least as the greatest to the mean and, conversely, the least is to the mean as the mean to the greatest—then is the last the first and the mean, and the mean the first and the last. Thus are all by necessity the same, and since they are the same, they are but one.

The golden mean is evident everywhere, it would appear. The front of the Parthenon, with its pediment when it was intact, would have made almost an exact fit into a golden rectangle.

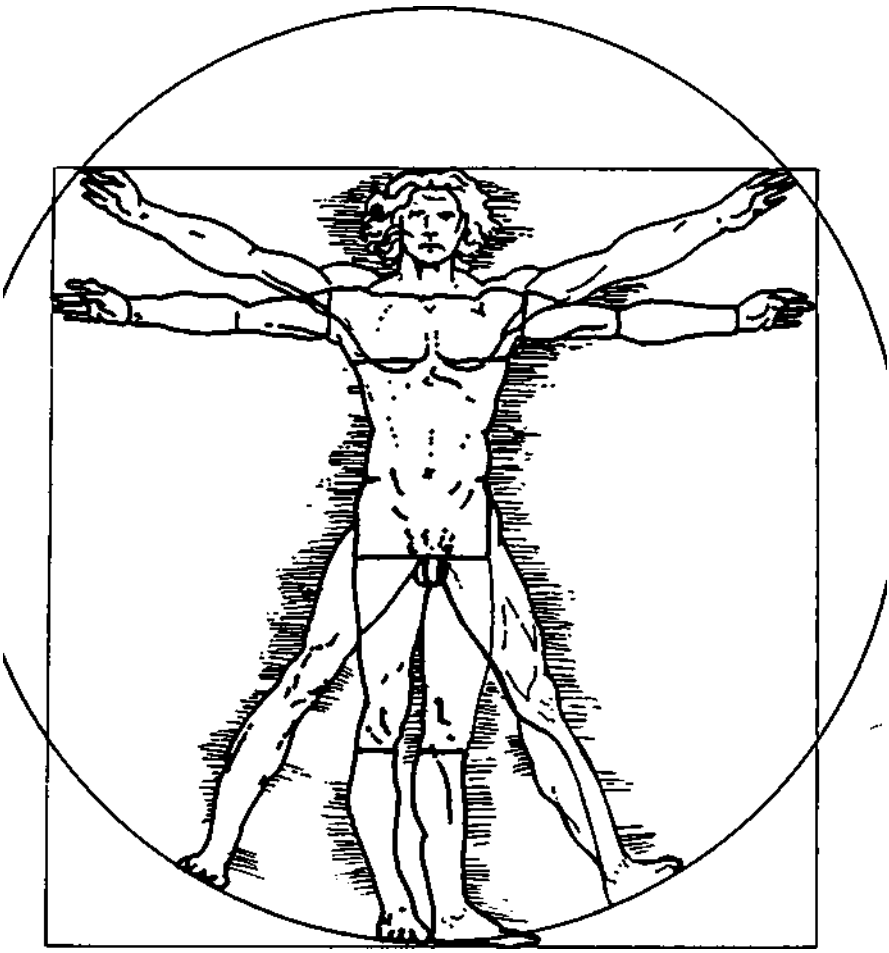
The Greek sculptors chose the navel as the golden mean of the body, with the area above the navel again being divided into golden proportions at the neck and eyes.

Phidias, the Greek sculptor, revealed the golden ratios in his work—for example, in such proportions as the relation of the width of the head to the width of the throat, the width of the forearm to the wrist, the width of the calf to the ankle, and so on.

The secret of the golden mean was lost when Greece declined and fell. But in 1509 Leonardo da Vinci produced, with a monk named Luca Pacioli, a book entitled *De Divina Proportione*. Many artists who followed Leonardo began to proportion their work according to the golden mean, and many have done so right into our time.

In the seventeenth century Jakob Bernoulli suggested that the golden mean was very closely connected with nature herself. We do not have the space here to venture into all the mathematical details of Bernoulli's ideas, but we can say that Bernoulli discovered something that was already in nature, but had not been seen. This was the logarithmic spiral.

C. Arthur Coan, quoted by Hoffer, says that: "Nature uses this as one of her most indispensable measuring rods, absolutely reliable, yet never without variety, producing perfect stability of purpose



THE SQUARING OF THE CIRCLE

In this drawing Leonardo Da Vinci has combined the two figures from the architectural canons of Vitruvius; revealing man to be the perfect measure and pattern for all things. "For if a man be placed flat on his back, with his hands and feet extended, and a pair of compasses centered at his navel, the finger and toes of his two hands and feet will touch the circumference of a circle described therefrom. And just as the human body yields a circular outline, so, too, a square figure may be found from it. For if we measure the distance from the soles of the feet to the top of the head, and then apply that measure to the outstretched arms, the breadth will be found to be the same as the height, as in the case of plane surfaces which are perfectly square."—From the great Roman *Collegian.*

without the slightest risk of monotony . . . We shall find it flung broadcast throughout all nature."

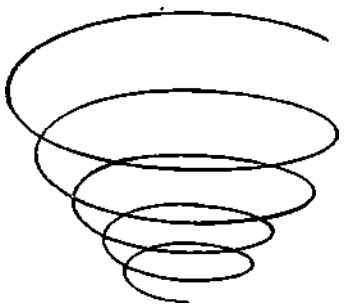
And, quoting A. H. Church: "It is possible to trace, even back to the plankton phase, distinct expressions of spiral organization with Fibonacci ratios."

The snail forms a spiral, ocean spray forms a spiral. Sunflower seeds are arranged in logarithmic spirals, as are the scaly plates of pineapples; and so are pine cones. And the shape of the great galaxies of outer space is reported to be in logarithmic spirals.

It is, then, the constant appearance of Fibonacci numbers and the golden spiral in nature that explains exactly why the proportion of .618034 to 1 is so pleasing in art.

Fibonacci's numbers are certainly part of a balance or harmony that feels good and looks good. And it sounds good, too. For instance, our music is based on the octave of eight notes. The piano keyboard, representing the octave, shows eight white keys and five black keys. This makes thirteen—a Fibonacci sequence. Moreover, the musical chord that apparently gives the greatest satisfaction to the human ear, the inner part of which is also in the shape of a spiral, is the major sixth. The note E vibrates at a ratio of .62500 to the note C.

The Fibonacci sequence is everywhere. William Hoffer says that "Occurrences of the Fibonacci sequence—like the sequence itself—never seem to end. Science can document their existence, but cannot fully explain them." And he points out that the spiral tends to appear most often in nonliving



THE UBIQUITOUS SPIRAL

matter, or in the nonliving tissues of living organisms, such as shells, horns, and teeth.

Hoffer quotes British naturalist Sir D'Arcy W. Thompson who says that "The shell, like the creature within it, grows in size *but does not change its shape*; and this existence of this constant relativity of growth, or constant similarity of form, is of the essence."

In other words, Hoffer tells us, the very shape of the logarithmic spiral enables *growth* to occur without any change in form. "Fibonacci's theoretical rabbits increased in number but remained as rabbits."

At the same time, Hoffer says that "The Fibonacci sequence in nature is not a universal law. Rather, it seems to be a fascinating natural tendency that appears far too often to be discounted as mere chance."

This is especially intriguing. Our point is that *because* the Fibonacci sequence is not considered a universal law, and yet is so prevalent, that it may be *a real law but on another level*: that is, a law not seen as such by us because it is beyond the limitations of our understanding.

But is it really true that the golden spiral appears most often in nonliving matter, as mentioned above? Is matter really dead? We do not believe so; for "life" and "death," as we understand them, may be put to man's idea of something beyond his comprehension. We do not need to explore this further at the moment, but from a higher level there may be no such thing as "life and death," but rather

exchange from one density of vibration to another. The idea of "life and death" comes from man; it is, in other words, a sort of convenience to "explain" something that is not understood, and usually not even confronted.

For instance, you take raw lumber and build a chair. The raw lumber has "died" as raw lumber and has "been born" as a chair. From another point of view this may be seen as "exchange" or "transformation."

Suppose that, at least tentatively, we could accept the notion that everything in the universe is energy, *even when it appears as matter*, then we must agree to the possibility that the golden spiral is in everything; in energy as well as matter, since it is all one. And is not the spiral the form in which energy frequently appears to move?

For example, a baseball pitched to a batter receives its force not only from a "direct" impulse, but also as the result of a twisting or spiraling motion. It turns in the air as it moves. Wind and storms move in spirals. Muscles, spiraled around bone, move in like manner. We have already mentioned ocean spray which is certainly not dead.

Nor does attention, when it is fine, move in a direct line, but through indirection. Nothing moves in a straight line. A cork is pulled best from a bottle by "spiraling."

Growth may be seen as a spiral. Look at the vine, how it grows. And look at the manner in which youth develops. There are periods of apparent growth, alternating with what would seem to be

fallow periods or even regression; and then suddenly, one sees that what appeared as a going back was merely the low part of a spiral that now comes to its crest.

As an experiment, put your arm out in front of you, palm facing up. Now, with the arm reasonably relaxed, draw it toward yourself, in a straight movement. Now try the same thing but this time "spiral" your arm as you bring it toward you. Do you notice the difference in force?

We do not wish to belabor the point or to go off into some detail that may take us away from our main line of thought; but this does have very much to do with the pyramid and its power, as we hope to see. Does the energy in the Great Pyramid move in the form of a spiral?

Remember that a spiral form *is* movement. A seashell may appear static and immovable, that is, nonliving. But it is a scientific fact that it is constantly changing, only we cannot "see" this. Cells are constantly dying and being reborn in a human body, but who can see this? Nevertheless, just because it is "invisible" to us, doesn't mean that the object is nonliving.

Most of us, for some reason, resist movement. We want everything to stay the same—time, relationships, marital status, life. We refuse even the attempt to hold more than a single thought in our head at the same time. Or to consider an opposing view as well as our own. We always feel the need to decide, to choose one or the other. We live a life of comparison and measure—good, better, best, like

and dislike, good and evil, right and wrong, and so on. But measure is illusion, as Krishnamurti has so often pointed out. And it is dishonest.

We are suggesting that a spiral movement has a quite different power than a so-called "straight" movement. A spiral keeps its force in contact with its center or core. It does not throw its energy outside, as we normally tend to do, but it keeps it in, centripetal rather than centrifugal.

This may be observed in the core or "eye" of a storm or hurricane. Or in the movement of a whirling dervish. The strength is not in any force that is thrown out, but in the force that is held within, at the center. It is the same with water going down a bathroom drain; its force is also in its core and not at its periphery.

And so is it possible that the force or power in the Great Pyramid lies not in its shape as such, but in the relationship of its parts—the circle, the triangle and the square in relationship, too, to its environment; that this may form a core of power or, so to say, an immovably/moving spiral, which gives out energy, but also draws it in, thus recreating energy and recreating "itself." And may this not be the "perpetual motion" which man has been looking for over so many centuries?

This is the same movement that draws everything in the human body toward the navel, which is the golden mean of the human form. It is from here that the practitioner of *T'ai Chi* and many other practices moves. The Japanese call this part of the body *Hara*. It is the center of power.

It is interesting to note that in the East people live more close to their *Hara*, their golden mean, than people in the West who live high in their chests, in their heads, their eyes. Possibly this is why ideas such as we are speaking about have long been understood in the East but are only now coming to the West. Of course, the American Indians were an exception, since they too understood these ideas.

And we may see the current interest in the Indians; their appeal to the youth of today, not to mention the popularity of the Castaneda books about Don Juan, and other works by and about such extraordinary people as Black Elk, Crazy Horse, Rolling Thunder, Lame Deer, and others, as indicative of our Western awakening to a new, or different vibration of energy.

In *Medicine Power* Brad Steiger states that: "it may be seen that due to their hundreds of years of isolation from both East and West, the Amerindians may have preserved the essentials of the Ancient Mysteries in their purest form . . . " 1

And maybe there is still another spiral of which we are a part, but because we are in it, cannot see. There is a tradition among the Indians of this country that the Whites will learn from the Red man, that it is the Red man's religion that can save the White man.

Perhaps what at first has appeared as a conquering of the Indians will prove to be finally an absorption by the Red man of the White man, and that when the spiral has completed its turn, the Indians will have taught the Whites what they needed to learn.

In illustration of this, Black Elk is said to have felt that he failed with his teaching; yet it is just now being questioned that perhaps he did not fail at all; for so many people are turning to ideas exactly like those he propounded. The spiral may return on a higher level to the place where what seemed like disaster for the Indian, and for this continent and for man in general, will be actually a new beginning for a different kind of life.

NOTES

1. Brad Steiger, *Medicine Power* (Garden City, N.Y.: Doubleday & Company, Inc., 1974), p. 61.

12

A tremendous amount of misinformation has been written about the supposed effects of the orgone accumulator on a person's sex life. How does the pyramid affect one's sexual activity? Does meditating or just sitting or sleeping in a pyramid increase, decrease, or help in any way the sex life of a human being?

To the extent that something helps a person's general emotional, physical, and mental health, then it will certainly help their sexual activity. Sex, after all, is not something separate from ourselves, even though we often tend to treat it as such.

For instance, when Reich spoke of a healthy sex

life he was not, as so many people have misunderstood, speaking about an increased quantity of sex. He was speaking about a healthy life in the qualitative sense, which, to be sure, could also influence the quantity. But it was the *quality* of life that he meant.

Sex is life. But man has separated himself from sex, as he has from everything else, and he sees sex as lust, as something to be ashamed of and yet titillated by through illicit affairs, flirtation, the dirty joke, smut and gossip, and to be used as a weapon for the ego through rape, emotional blackmail, conquest.

The human race, male and female alike, is sexually sick. This may or may not be apparent, depending on one's state of health. But a view of the daily scene—the films, books, conversations—will reveal how crassly and at the same time how subtly the world of smut has fused with what used to be healthy sex. Sex has become quite divorced from the sweet sense of life. Sex is now mere pleasure; it is no longer joy. We are trying to give a brief picture of Reich's view here, for it relates to the way his orgone accumulator was misunderstood, and why many people inquire about the sexual potentialities of the pyramid.

The sex Reich spoke about was the healthy manifestation of a biological attraction and release which engaged the total organism and not only the genital area, which is the usual case today.

The orgone accumulator which people treated as a sexual rejuvenator is actually a device that enables the energy in the whole of the body to move. In this

action it of course "helps" the sexual energy, for all energy is one and the same.

The pyramid has a similar action. Again it would be infinitely better to experiment for oneself rather than take what is said here on faith. Build a pyramid and sit or sleep in it and see what effect it has.

Those who have denigrated the accumulator have done so with the generalization that it was claimed to be able to cure everything from dandruff to cancer. This was never true, of course. The same has been charged by those who scoff at pyramid power.

Neither the accumulator nor the pyramid "cures" anything, and no one responsible has ever said that they do. The pyramid can refine the vibration of energy in a person and in consequence will help "cure" certain ailments, cuts and so forth, and it can raise the general tone of energy and with it the sex life of the individual.

It is energy that cures, not doctors and pills, not knives and advice. These can sometimes serve as means to help the energy, but no more than that. The body cures itself, in the words of an ancient saying. And we have already remarked on Rolling Thunder's words: ". . . the Great Spirit with whom we can align ourselves and with whose energy we can then act."

Man works—that is to say, he moves, speaks, thinks, and feels—with a coarse or thick energy. It is a slower vibration of energy than may be found in the universe. And he is enslaved by this rate of energy vibration. All his thoughts, feelings, and movements

are limited by this quality of energy. When he becomes ill or is physically injured, recovery is also limited by the quality of energy available to him.

And the energy has been even more restricted because of the shock of pain or closing of the organism induced by the illness or accident. The energy now holds the ill part or the injury so that it will not expand. Expansion is painful, not only when one is ill, but at any time. Note how people "block off" their feelings in the face of bad news. It is the energy that is blocked off.

What takes place in healing such as Mesmer's, or with Reich and the accumulator, and with the pyramid, is that the ordinary, everyday energy is mobilized in a certain way. The crust in which we usually live moves, the armor is loosened, even dissolved partially, and the energy now is free that had once been locked deep in the muscles, in the thoughts and feelings. Now the energy has a chance to become refined. It moves, it becomes finer, and so it "cures," and it also brings the person to a new state of awareness of aliveness.

Over and over again people who have sat in pyramids have described this to be so. One finds a new calm, an active rather than a passive calm, a stillness without heaviness. One is lighter, freer, and has a whole new attitude toward life. People appear different, and one is able to accept them; life is as it is and one accepts positively that things are the way they are. One *is* here and now.

But this is not final, certainly; it is always relative. Yet it is this action that "cures" one's malaise, and it opens one to a new vibration of life.

But there is one question which we feel should be raised here, one which, with a very few exceptions, has been skirted by the scholars. This is the question of the Sphinx. Why is the Sphinx so close to the Great Pyramid of Cheops? Does the Sphinx have any connection to it? And what is its meaning?

For a long time there has been a theory that the Sphinx and the Great Pyramid are connected by an underground passage, leading from somewhere beneath Cheops' northeast corner.

It is an extraordinary figure, the Great Sphinx. It lies about 1200 feet southeast of the Pyramid, that is, about 400 yards. It is carved out of a single knoll of sandstone—240 feet long, 66 feet high, and at its widest it is 13 feet 8 inches. It would be rewarding for some mathematician to work out these figures. Is there a special meaning to such dimensions?

It is said that at one time the Sphinx may have been coated with plaster and painted a variety of colors. The features of this massive figure are thought by some to resemble those of Kephren, while its headdress and the cobra on its forehead are said to have been symbols of royalty.

Sir Norman Lockyer, the British astronomer, suggested that because the Sphinx is half lion and half virgin it is a symbol of the junction of the constellations Leo and Virgo which occurred at the summer solstice in the fourth millenium B. C. But archaeologists have differing opinions as to its age. According to Peter Tompkins, "Most Egyptologists assign it to Kephren's reign in the Fourth Dynasty."

The Great Sphinx faces due east. This has led some archaeologists to believe that it was used as a

sighting device by priests who could stand on the flat platform of its rump and sight the rising sun in a direct line to the horizon marked by the point of the snake on the crown of the Sphinx. According to Tompkins, "Cotsworth also found a series of ancient lines fanning out from the neck of the Sphinx which could have served to indicate the point of sunrise at different dates from solstice to equinox.

"It has repeatedly taken several hundred men several years to clear the sand from its base and reveal a six-tiered obelisk against its chest (now missing), which Cotsworth believes was used for sighting the midday sun."

Each time the base was cleared storms once again filled it with sand; this indicates that the Sphinx was built when the Sahara was not a desert.

Was there a connection between these two fabulous structures?

C. Piazzi Smyth wrote about the Sphinx as follows:

> The great Sphinx! a structure not far removed in distance, it may be, from the Pyramid, but of an entirely subsequent age; and realizing to the very utmost, the idea and essence of Pagan idolatry; that accursed thing of which the Great Pyramid is so essentially free.

Just prior to this passage, Professor Smyth writes:

> Yet infinitely more blameable, were those before . . . who made similar and more de-

structive excavations with the idea of finding a passage leading to the Sphinx! (1)

Further on, Professor Smyth, the Astronomer Royal for Scotland, deals with the Sphinx as follows:

> . . . Professor Greaves was pointedly assailed after the publication of his *Pyramidographia* as to why he had said nothing about the Great Sphinx; though indeed one of his querists presently answers himself, by supposing that the Professor must have found at the place, that the said Sphinx had in reality no connexion with the Great Pyramid.
>
> Exceedingly right, too, was the querist in that supposition; for not only has the oval of a King, one thousand years later than the date of the Great Pyramid, been found unexceptionably upon the Sphinx, but that monster, an idol in itself, with a wig and painted cheeks, and symptoms typifying the lowest mental organization, positively reeks with idolatry throughout its substance; for when the fragments, or component masses, of its colossal stone-beard were discovered in the sand excavations of 1817, it was perceived that all the internally joining surfaces of the blocks had been figured, full of the "impure" Egyptian gods.
>
> Strange, therefore, that Dean Stanley's professional eye should have seen in such a creature an *appropriate* guardian to the Great Pyramid,

whose pure and perfect surface of blameless stones, eschews every thought of idolatry and sin. (2)

But in a later book Professor Piazzi Smyth finds that the Sphinx is indeed *older* than the Pyramid.

> A startling discovery has indeed been announced, to the effect that an engraved tablet has been found on the Pyramid hill, setting forth how King Shofo, Suphis, or Cheops of the Great Pyramid, had, amongst many other public works, "repaired the figure of the Great Sphinx."
> Such a statement shook the faith of many, as to the long subsequent age of the Sphinx to the Pyramid. For here was monumental testimony that the Sphinx had become dilapidated; and must therefore have been so old, in the days of the builders of the Great Pyramid, that he, King Shofo, had to repair it. (3)

P. D. Ouspensky's view of the Great Sphinx is totally different.

> As a matter of fact the Sphinx is older than historical Egypt, older than her gods, older than the pyramids, which, in their turn, are much older than is thought.
> The Sphinx is indisputably one of the most remarkable, if not the most remarkable, of the world's works of art. (4)

Ouspensky goes on to say that there is a tradition or idea or theory that the Great Sphinx is a great, complex hieroglyph, a sort of book in stone, containing the totality of ancient knowledge; and that it reveals itself to the one who can read this strange cipher which is embodied in the forms, correlations, and measurements of the figure. It is this that is the famous riddle of the Sphinx.

And Ouspensky describes beautifully his experience of sitting in the sand in front of the Sphinx, on the spot from which the second pyramid in the distance made an exact triangle behind the Sphinx, "trying to understand, to read its glance."

> Its glance was fixed on something else. It was the glance of a being who thinks in centuries and milleniums. I did not exist and could not exist for it.(5)

There is, too, a tradition that the Sphinx was holding something more than just a "marker" between its paws.

In his book *The Origin and Problem of Life* Professor A. E. Baines describes his interest in the statues of Egyptian priests and kings in the British Museum. They were represented as holding a small rod or cylinder in each hand, but nobody seemed to know what these objects were or why they were being held.

The following is a quote from a book by Brian Brown who, in 1924, brought out a book entitled *Dynamic Power of the Inner Mind.*

> Baines thought they (the rods) might have something to do with virility or nerve vitality, and set out to discover something, "which when held in the hand would beneficially affect the nervous system." This substance, he claims, was finally found to be hardened carbon, and its effect is greatly augmented if used in connection with a piece of magnetic iron ore or a small permanent magnet.

Was this rod of carbon also attached to the Sphinx? Was it really this that the Egyptian priests and kings were holding?

We are familiar with those old pictures, and even contemporary ones, in which the gods or Zeus or Thor are portrayed in anger throwing thunderbolts, or some such force. Is it perhaps this *energy* that they are throwing?

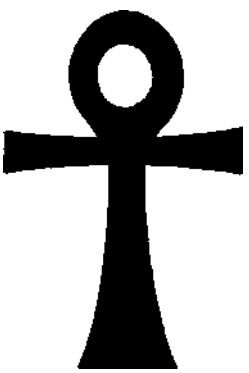
We raise this point about the Sphinx because the key to the Great Pyramid, we suspect, *may not be wholly inside the Pyramid itself, but may be linked with The Great Sphinx*. Maybe the two are necessary.

Everyone for years has searched the Pyramid, and virtually ignored the Sphinx, its "guardian." But just what is the Sphinx guarding?

Why has it been overlooked? Is it because man knows how to dig and take photographs and measurements, which up to a point are necessary and indeed right, but that beyond a certain point, the mystery of the Great Pyramid and The Great Sphinx require something "other." What?

Ouspensky wrote that he sat on the sand in front of the Sphinx "on the spot from which the second pyramid in the distance *makes an exact triangle behind the Sphinx* . . ." [italics ours]

There is, we suspect, something very important in this. Some clue. Suppose that there really is a connection or relationship between the Pyramid and the Sphinx. That makes two elements. But according to ancient law a third element or force is required for resolution. That is to say that everything on our planet is subject not to two forces but to three; not positive and negative, but positive, negative *and* neutralizing. Is this not seen in the Christian cross as well as in the Egyptian figure?



What could the third part of the "triangle" be? Would it be the person, Ouspensky or whoever, in his relation to the other two? But a relation not only in space but in time—that is, in vibration.

> And the Sphinx before me looked into the distance, beyond me, and its face seemed to reflect something that it saw, something which I could neither see nor understand.
> Eternity! . . . I felt that in these moments, in which I stood before the Sphinx, it lived through all the events and happenings of thousands of years—and that on the other hand centuries passed for it like moments. (6)

Was Ouspensky standing on a *sacred place*? Carlos Castaneda's Don Juan and many other holy men have spoken of sacred spots. And in *The View over Atlantis* John Michell goes into great detail about the sacred places where structures such as churches must be built rather than on other profane places.

> The Chinese . . . sited every building and tomb by reference to the paths taken by dragons [that is, energy lines—J. W.] across the face of the country, and traces of the same practice can be found in every part of the world . . . There can be no doubt that the dragon current refers to some natural flow of force, related to the earth's magnetic field and only rediscovered in modern times by the

late Wilhelm Reich, who called it orgone energy.

And Michell goes on to speak of the prevalence in certain times of underground passages and chambers.

> Reich's (orgone energy) is present throughout the universe in every particle of matter, in every area of space. It is in constant flow, ever initiating new cycles of creation, growth and death. Though mass-free and therefore hard to isolate, it provides the medium through which magnetic and gravitational forces manifest their influence. Reich described how this energy could be trapped or accumulated by the construction of a chamber lined with some inorganic material and covered on the outside with alternate layers of organic or inorganic matter. A person spending some time within this orgone accumulator becomes subject to an increased orgone flow which stimulates his vital energy and the natural rhythmic processes of his metabolism . . .
>
> From his description of the orgone flow and the ways in which it can be directed, it is difficult not to suspect that this form of energy was known and controlled in prehistoric times. Many of the greatest works of the megalithic builders involve the construction of a hidden chamber set deep within the earth or at the heart of some great artificial edifice . . . Almost every megalithic site includes at least one such buried chamber.(7)

Is there possibly an underground passage between the Sphinx and the Pyramid as some people have suspected? And possibly a chamber of the sort that would accumulate a certain force, a kind of energy?

While we may appear to have digressed somewhat from our investigation of what one can "do" with a pyramid model, we have really come full circle back to our beginning, which is the question of Pyramid Power.

For the experimenter will be dealing with this Power, with energy, with vibration—not only that contained within the pyramid, but with his own as well as with the vibration in his environment.

It must again be pointed out that it is only in the past half dozen years that this interrogation has gained a momentum hitherto unexpected by those few who were really concerned, to the point where now it is in the forefront of much scientific research, and has become a matter of consequence to the orthodox, the established, and the general public, too.

Energy, clearly, is the most puissant question of our time. But it is not a question that needs to be left in the hands of a sophisticated science which for the most part has misunderstood it and scorned it. Energy, through the agency of the Pyramid, may be investigated by any seriously interested individual. And it is an interrogation that is firmly linked with two others with which we wish to address ourselves, and without a view of which this book would be incomplete.

How was the Great Pyramid built? And *why* is

there this sudden and seemingly unaccountable interest in it, not only in a scientific but in a general way, after all these centuries?

NOTES

1. Professor C. Piazzi Smyth, F.R.S.S.L.&E., *Our Inheritance in the Great Pyramid* (London: Alexander Strahan and Co., 1864), pp. 297-298.

2. Ibid., pp. 325-6.

3. C. Piazzi Smyth, F.R.S.S.L.&E., *On the Antiquity of Intellectual Man* (Edinburgh: Edmonston and Douglas, 1868), pp. 171-172.

4. P.D. Ouspensky, *A New Model of the Universe* (New York: Alfred A. Knopf, 1950), p. 320.

5. Ibid., p. 321.

6. Ibid., pp. 321-322.

7. John Michell, *The View over Atlantis* (New York: Ballantine Books, 1973), pp. 76 and 77.

13

How was the Great Pyramid built? Probably everyone who ever went to school is familiar with the picture of those masses of Egyptian slaves pulling great granite blocks up the sides of the unfinished Pyramid. How human beings could drag blocks of stone weighing up to 70 tons and then fix them with such precision that even a calling card could not be placed between them, and make their construction last for thousands of years, is a mystery that no one—at least publicly—has been able to solve.

While no one has come forth to make the assertion that he knows how the Pyramid was built, there have been a number of brisk theories, most of

them falling into the above-mentioned slave-labor category, and others into the occult. But let us not forget the essential mystery of the Pyramid.

It must be realized by now that the Great Pyramid was built in order to combine a great many functions. Within its fabric are contained the measurements of the earth and also the heavens, and besides this a true mathematical illustration of the development of life. It is an instrument that may be used in astrology as well as astronomy. "It was a complete textbook," says Michell, "of cabalistic science, incorporating the full range of numerical formulae in which can be found the entire cosmic knowledge of its age. (And it was) the embodiment of a message to the future and a magnetic centre, capable of attracting the power by which those who understood its secrets could enter a world of miracles." 1

In a word, the Great Pyramid is "the complete instrument of art and science."

Michell maintains that the Great Pyramid was built as three pyramids. And Piazzi Smyth has shown that it stands exactly at the center of the earth's dry surface.

The Pyramid has throughout history been the scene of very strange happenings. Like the Sphinx it has been "heard" on a great many occasions. The "strange morning cry" of the Sphinx appears similar to the deep sound with which the Pyramid is said at times to vibrate.

In earlier days guides used to "reproduce" this sound for visitors by rubbing the coffer in the King's

Chamber with a stick. While we personally have never heard the Pyramid, we have heard a giant rock in Australia give off a sound, but only when standing in a certain spot in relation to it. We should add that it was an absolutely still and cloudless day. And while we are on the subject of hearing and seeing, let us mention that the energy field, the aura field around the stones at Machu Picchu is quite visible, even at night.

As far as seeing goes, there have been reports of "strange lights hovering over" the peak of the Pyramid, and even circular lights, and flying saucers which have been "seen to stand in the air above the Pyramid."

Sound, of course, is heard vibration. But there is vibration that is not heard, by humans, at any rate. A common example is the whistle that dogs can hear and humans can not. And we have read about Caruso and other singers breaking glasses with the sound of their voices. The story of the Walls of Jericho is too well known to go into here; but like Homer's story telling where Troy was located, it has been taken as a mere tale. Perhaps it is time for another Heinrich Schliemann to discover this "new Troy" simply by being able to read what is right before him.

Elsewhere we have mentioned how sound has been used to cure illness, and that "cure" is closely linked to the movement of energy, indeed, is the movement of energy.

In certain fairy tales the words "open sesame" open a cave, or move a great stone. One can find

examples throughout the myths and folklore which have accompanied us through history—in spite of us it would sometimes seem.

Nor must we overlook the fact that myths and symbols *are* history, real history, a history far more true than what Gibbon referred to as "the story of crime." But myths and symbols are history that appeals to a different part of us, a part other than the mind alone. *They appeal to what we already know. They are so.* Unlike the arguments of orthodox science they have no need to try to convince us.

It is a mystery, too, how Stonehenge was built. Its construction is just as enigmatical as that of the Pyramid. In both cases enormous stones that were not even close to the building site were transported and built into a structure that is a miracle of engineering. How?

There is a legend in Britain that Merlin the magician transported the Stonehenge stones over the sea from Ireland by magic. Is it true? Did Merlin, or somebody, know how to dematerialize matter into energy and "transport" it to the specified site and turn it back into matter?

Was this how the Great Pyramid of Cheops was built?

Or, was the stone transported as liquid "glass" and then allowed to harden into granite in the required shape?

Silicon is a nonmetallic element occurring extensively in the earth's crust in silica and silicates. It is used doped or in combination with other materials,

including lime, in glass. Briefly, if it is left in the ground in its natural state it will become stone. Heated and combined with other materials in liquid form it becomes glass.

Tompkins has reported that Al-Mamun had heard that there was in the Great Pyramid a secret chamber containing "vast treasures and such strange articles as 'arms which would not rust' and '*glass which might be bended and not break.*' " [italics ours]

Is it far-fetched to suggest this as a line of investigation? Chemistry is available to anyone. So is mathematics. And we have already shown how the Pyramid can be studied in model form.

What we are driving at is the suggestion that the investigation has hardly begun. It is clear that the great structures such as Stonehenge and the Pyramid were built by a means beyond our present comprehension. And we begin to suspect that even if we were told how they were built, we would not be able to understand.

Is it not a question then of how to become *ready to understand*?

Perhaps the key to the secret of the Great Pyramid lies not inside the Pyramid, but in us. When will we be ready? And this brings us to our final question. Why is there this sudden, blooming interest in the Great Pyramid of Cheops?

A dozen years ago it would not have been possible to write what we have put into this book without being charged with "fraud," "quackery," and other epithets which those in the past have suffered. But

in the past decade we have witnessed a positive bursting of the very seams of thought, a rebirth of awareness, a revolution in consciousness.

Today it is nothing at all to hear or read about UFOs right next door, as it were; about people journeying with outerspace beings in their flying saucers, about personal control of one's own immunological system, about ESP, transcendental meditation, body language, interspace travel, other lives.

It is incredible that our culture now accepts these matters seriously; the celerity with which investigations have advanced is astounding to behold. And these investigations have been conducted not only by lay individuals, but by serious scientists.

Again and again we are brought to the question, Who built the Pyramid? Who knew enough to plan and execute the actual structure—an incredible enterprise in itself—and who knew enough to put into the Pyramid the Knowledge which we have only scratched on? Surely we are reaching toward the suggestion that these were people far superior to us.

Nobody today could execute such a work. And if he or they were suddenly to appear with a plan for such an undertaking, they would hardly be allowed to consummate it.

And the thought strikes us now, in the realization of the ubiquity and timeliness of the "flying saucer phenomenon," whether those who created the Pyramid were from another planet.

That really is the subject for another book, although we can certainly entertain the thought. It

is a possibility. Who else *could* have done it?

Piazzi Smyth and John Taylor asserted that the Pyramid had been constructed by the Divinity. Their view was of course greeted with antagonism by the society of that time which claimed that man was descended from the apes. But maybe Taylor and Smyth were not so far from the mark.

We turn again to John Michell for the following interesting information:

> The origin of the identification of the serpent with the flying saucer is to be found in the snake's characteristic habit of coiling into a circle or spiral . . . Together with the tradition that the serpent revealed to men the path to civilization there are other legends in which the serpent jealously guards his secrets, to obtain which he must be beguiled or killed. 2

Or, we ask, *understood*? The cobra is carved on the forehead of the Great Sphinx.

Michell further suggests the possibility that our planet is being "prepared" for something. Prepared for what? Visitors? A new age? A different quality of consciousness?

Why is there this great current interest in energy? why have so many books appeared dealing with energy, power, consciousness, a new way of thinking? And these volumes have not been relegated to the shelves labeled "occult." Castaneda's books on Don Juan which deal with Power have been bestsellers.

Our world has changed so swiftly and we have

been such a part of it that we have not hardly noticed the extent of this change. It is really since World War II that such strong influences began to make themselves felt. For one, the rumors and actual documentations of flying saucers and the fact that a number of scientists now say that they believe there is intelligent life outside the earth; and finally it seems obvious that the consciousness of the inhabitants of our world has been undergoing a revolution.

In 1874 a Philadelphian named John Keely built an engine that was driven by sound. His machine, which was controlled by a note on the violin, attracted wide notoriety. Keely said that his engine was driven by the "intermolecular vibrations of ether."

But he was not believed. Nor was Reich when he built an engine that was driven by orgone energy. And he was labeled insane and a quack when he suggested that flying saucers were driven by orgone energy. It does not sound so crazy today. And Reich said these things just two decades ago. Nor do these ideas sound so crazy when one reads them in the bestselling *Psychic Discoveries behind the Iron Curtain.*

Our climate has changed. We *are* more ready for something different.

The Great Pyramid is still a mystery, but men and women are addressing themselves to its secrets. Not very long ago anyone known to sit inside a model pyramid would have been considered off his head. But then nobody knew that plants could communi-

cate or that they responded to their keeper's emotions.

The Great Pyramid remains a mystery. And it guards its secrets, as anyone who has come against that strange radiation has learned. But it also allows us to touch its benefits. Perhaps it is that we must *earn* what the Pyramid would give us.

It is a mystery, but then, so is man. And maybe it is man who is the real mystery, and not the Pyramid. For perhaps we can only understand the Pyramid when we understand ourselves. Maybe that is one thing the Pyramid, and the Sphinx, too, are telling us.

For it is all right there, right before us.

As Goethe wrote:

> What is the hardest thing of all?
> That which seems the easiest
> For your eyes to see
> That which lies before your eyes.

NOTES

1. John Michell, *op. cit.*, p. 94.
2. John Michell, *The Flying Saucer Vision* (London: Sphere Books Ltd., 1974), pp. 30 and 33.

Appendix

For further research any of the following books are recommended:

Tompkins, Peter. *Secrets of the Great Pyramid.* New York: Harper and Row, 1971.

Reich, Wilhelm. Any of his books are of great use.

von Reichenbach, Karl. Any books.

G. Pat Flanagan. *Pyramid Power.* Glendale, California: Pyramid Publishers, 1973.

Wyckoff, James. *Wilhelm Reich, Life Force Explorer.* Greenwich, Conn.: Fawcett Publications, Inc., 1973.

Wyckoff, James. *Franz Anton Mesmer—Between God and Devil.* Prentice Hall, Englewood Cliffs, N.J., 1975.

Smith, Warren. *The Secret Forces of the Pyramids.* New York: Zebra Books, 1975.

Paracelsus. Anything by or about him.

as well as those books mentioned in the footnotes of this book.

And these organizations . . .

Great Pyramid Cheops Research & Development Co., 8143 Big Bend Boulevard, Webster Groves, Missouri 63119. (314) 961-1069.

Life Energy Products, Inc. P.O. Box 75, G.P.O., Brooklyn, New York 11202. (212) 852-0090.

These companies sell plans and various kits, generators, energy plates, etc. Their catalogues are very useful.